

# THE Instructor

OCTOBER 1964



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\*Includes Answers to Your Questions, "Christmas is Always," Deseret Sunday School Union.  
\*\*Includes December Sacrament Games and Organ Music.

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M—Music; L—Library; A—Administration; H—Home.

First number is the month; second number is the day.  
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THE SAVIOUR SET US THE EXAMPLE. HE WAS ALWAYS CALM, ALWAYS CONTROLLED, RADIATING SOMETHING WHICH PEOPLE COULD FEEL AS THEY PASSED.

## RADIATION OF THE INDIVIDUAL

*by President David O. McKay*

Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone; it is not alone what he does. It is what he is. Every man, every person radiates what he or she really is. Every person is a recipient of radiation. The Saviour was conscious of that. Whenever He came into the presence of an individual, He sensed that radiation—whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether

it was the statesman, Nicodemus, or one of the lepers. He was conscious of the radiation from the individual. And to a degree so are you, and so am I. It is what we are and what we *radiate* that affects the people around us.

As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts; if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

As it is true of the individual, so it is true of the home. Our homes radiate what we are, and that

(For Course 6, lesson of December 27, "What It Means To Be a Latter-day Saint"; for Course 24, lesson of December 27, "The Personal Commitment"; for Course 28, lesson of December 13, "Practical Religion—Spirituality"; and for general reading.)



radiation comes from what we say and how we act in the home. No member of this Church—husband, father—has the right to utter an oath in his home, or ever to express a cross word to his wife or to his children. You cannot do it as a man who holds the priesthood and be true to the spirit within you by your ordination and your responsibility. You should contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is and what it will radiate to the neighborhood.

#### **A City That Radiates Spirituality**

I am reminded of a remark made by a man who came to Salt Lake City and attended the board meeting of the United States Steel Corporation in 1946. Some of the General Authorities were invited to attend a dinner of that board; and, at the conclusion of that entertainment, Mr. Irving S. Olds, the chairman of the board, who was the master of ceremonies on that occasion, said: "Now we are not going to have any set speeches, but here is an opportunity if any of you would like to express yourselves."

Mr. Nathan L. Miller, general counsel for that board, arose and in substance said, "I am one of those inquisitive, suspicious New Englanders; and I have been impressed with something in this city that seems to be different from any other city I have ever visited. I walked up and down Main Street and watched the people; and I tried to define that something, and wondered what it was, but during an interview in the president's office today (President George Albert Smith was their host then), I think I discovered what that difference is." (President Smith had called on some of the brethren to speak to these United States Steel board members who were sitting and standing around the First Presidency's board room in the Church Administration Building.) Mr. Miller continued, "I listened to what these men said. One of them had referred to the pioneers and the spirit of the pioneers; that before they started out across the plains, under the direction of President Brigham Young they first sought divine guidance. Second, under his direction, they were prepared. Every man carried a gun and was prepared for an attack of savages or any other possible emergency that might come to the pioneers that day. And third, every man was required to

take just as much care of his neighbor's cattle as he did his own." *Worship, Preparation, Service!*

I do not know whether it was that that answered this gentleman's curiosity or not; but he said, "I thought in that meeting in the President's office I detected what there is in this city which is different—it is spirituality! That's it—it is spirituality! I am wondering if you younger men (he spoke to those around him) can keep that spirituality with the installation of material things coming into your midst."

Mr. Miller was referring to that radiation of the group which we all feel. I repeat, every individual has it. Every home radiates it, and every Latter-day Saint home should have it.

A father visited his son's new home. The son was proud to show him the various rooms and the new installations in the kitchen. After they were through with their visit, the father said, "Yes, it is beautiful; but I see no signs of God in your home." And the son said, "I went back; and as I looked through the rooms, I noticed I had nothing suggestive of the presence of the Redeemer or the Saviour."

#### **Church Members Should Radiate Love and Harmony**

As men of the priesthood, as women of the Church, we have greater responsibilities than ever before to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty. Let our neighbors see it and hear it. Never must there be expressed in a Latter-day Saint home an oath, a condemnatory term, an expression of anger or jealousy or hatred. Control it! Do not express it! You do what you can to produce peace and harmony, no matter what you may suffer.

The Saviour set us the example. He was always calm, always controlled, radiating something which people could feel as they passed. When the woman touched His garment, He felt something go from Him—that radiation which is divine.

Each individual soul has it. That is you! The body is only the house in which you live.

The Church is reaching out, radiating not only by its prayers, its houses of worship and meetings, but now through television and radio it is radiating throughout the whole world.

God help us as members of the priesthood, as members of the Church, to radiate Faith, Love of humanity, Charity, Control, Consideration, and Service!

*Library File Reference: Spiritual Values.*

# THE RIDDLE OF COLUMBUS\*

Nobody apparently knows for certain just what part of the New World Christopher Columbus first saw, or where he first landed, according to a recent story in *The Memorial Salesman*.

Columbus gave the name San Salvador (Holy Saviour) to the West Indian island on which he landed on Oct. 12, 1492. As there is now no island in the West Indies called San Salvador, some authorities think that Columbus landed on the British island now known as Watling.

Columbus never set foot on any part of the continent of North America until his fourth voyage in 1503 and 1504. Then he explored the eastern coast of Central America. We still call the aborigines of America *Indians* because Columbus thought that he had discovered India, which in those days was the name for the entire Orient.

Until his dying day in 1506, Columbus believed he had merely opened a new way to Asia and the Indies. The "new world" he had found he thought to be the remoter and wilder parts of the Far East, which he accordingly called the West Indies.

Columbus introduced sugar cane into the New World on his second voyage in 1494, when he supervised its planting at Isabella in Hispaniola. It pro-

pered beyond all expectations, and when Columbus' son Diego returned to the West Indies in 1522, the interest in the raising of sugar cane had completely supplanted that in the mining of gold.

Columbus did not die in prison, as many people suppose, and even as some historians have asserted. And the oft-repeated story that he died in utter destitution is a legend without foundation in fact. His will and other evidence indicate that, at the time of his death at Valladolid, he possessed considerable wealth. He was disappointed because he had been neglected and ignored by the Spanish Court, to which he had brought much fame and fortune through his intrepid explorations. His family became one of wealth and distinction because of his discoveries in the New World.

No one knows for certain where Columbus is buried. His body was first interred at Valladolid, Spain; but several years later his remains were moved to Seville. In his will he asked to be buried in San Domingo, and in 1540 his remains were taken there. When San Domingo was threatened with British invasion in 1655, the Spanish effaced every external trace of the tomb of Columbus. When Spain ceded the island to France in 1795, the remains, supposed to be those of Columbus, were removed to Havana, and were taken back to Seville following the Spanish-American War.

But San Domingo still claims to have "the original remains of Columbus."

Library File Reference: Columbus, Christopher.

(For Course 12, lesson of November 15. "A Gentle Crosses Many Waters"; and for Course 16, lesson of November 1. "The Gathering of Israel.")

\*From *Sunshine Magazine*, Vol. 37, No. 10; October, 1960; page 9.

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# A FAMILY FOLLOWS THE PATH OF PAUL

by Phyllis S. Allen\*

It was a lovely, crisp morning as we climbed the hill from the Kidron Valley to St. Stephen's Gate in Jerusalem. In the early spring grass the wild anemone, referred to by Christ as "the lily of the field," was in bright bloom. In all of the lands of the Middle East it glows—on the barren hillsides, in the rubble of decaying buildings, and along seldom-traveled highways.

St. Stephen's Gate is one of seven points of entry into the old city of Jerusalem, within whose walls huddle seventy thousand souls. Through this arched gateway we watched a little donkey padding wearily under its human burden; half-veiled women, long-robed Arabs, and poorly-clad children passing in and out, giving no thought to its momentous significance. It was here that Stephen, the first Christian martyr, was stoned to death about A.D. 35.

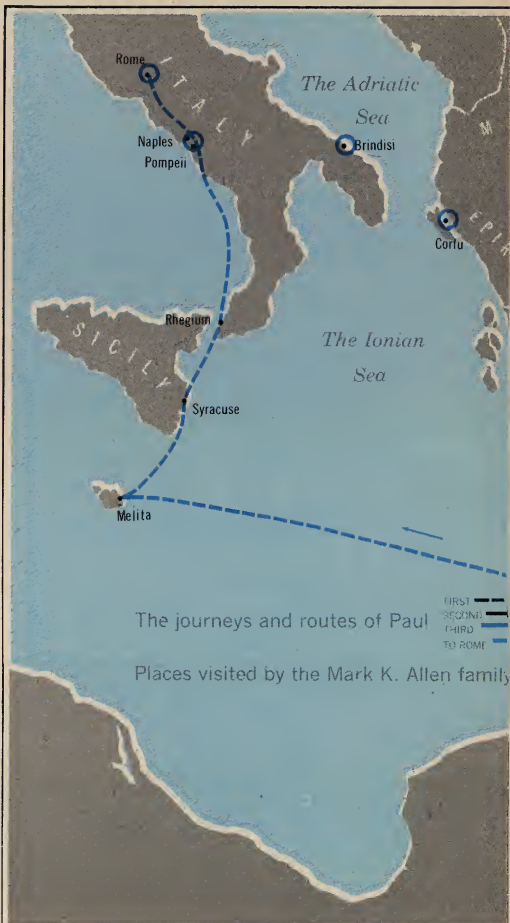
Among those who had watched the stoning of Stephen was a young Jew from Tarsus who, in his zeal and enthusiasm to persecute the Christians, had set out for Damascus. This young man was Saul.

We, too, traveled that barren road to Damascus. Near a refugee camp in Syria, we stopped where Christ had appeared to Saul and had said, "... Saul, Saul, why persecutest thou me?" (*Acts 9:4*.) Then we continued on toward the ancient city, built before the time of Abraham within the sacred oasis of Ghouta. Olive, orange, grenadine, and pomegranate still grow in abundance there where lush green foliage is pierced by domes and minarets pointing heavenward.

The "street called Straight," the oldest continuously inhabited street in the world, runs east and west, joining two of the seven gates of the ancient

(For Course 14, lessons of December 6, 13, and 27. "Paul among the Gentiles," "Unto Caesar Shalt Thou Go," and "The Message of the Epistles"; and of general interest.)

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wall. Along this tunnel-like street we pressed our way past open-fronted shops where noisy vendors were selling everything from maize to gold-threaded damask. Close beside us ran small boys tugging at our sleeves and shouting. Over these same stones, some two thousand years earlier, Saul groped his way to meet Judas, who took him to Ananias. (*See Acts 9.*) A narrow alley led off to the north where we saw over a doorway, "Domas Ananias." We stepped into a miniature courtyard flooded with sunlight from which some covered steps, narrow and worn, led steeply downward to a small room carved out of stone. This was the "house" of Ananias where Saul





experienced his miraculous conversion. Today this cave is a tiny church containing not more than a dozen benches and a simple altar. The old church from which Saul escaped forms part of the city wall. A constant stream of Arab refugees passes under its famed window.

In the city of Antioch, ancient metropolis of the north where the Church was organized and its followers mockingly called "Christians," Saul met Barnabas; and together they set out to spread the Gospel. The view from the temple of Augustus looking toward the Orontes River is the same view that Saul saw in A.D. 45-46.

From the air, Cyprus lies like a jewel off the coast of southern Turkey, but hundreds of years of perpetual strife have taken their toll. Visitors are not free to step beyond the confines of barbed wire fences which surround the airport. Of the Roman temple at Paphos where Paul preached, only three pillars remain. They stand near a church bearing his name. It was here that Saul took the Christian name of Paul.

Paul landed in Asia Minor at the beautiful cultural center of Parga. The once great acropolis is today a pile of crumbling ruins. The stadium and amphitheater each year become more overgrown.

Traces of lovely mosaic floors still remain, but these and numerous fallen columns and capitals are being slowly but surely consumed by the lush growth. Reluctantly we left this spot of antiquity and charm.

Konia (Iconium), where Paul and Barnabas preached and near the spot where they were stoned and left for dead, is now a Moslem city dominated by the domes and minarets of huge mosques. A very large, bright, blue-tiled minaret is famous throughout Turkey. It is in this city that the Whirling Dervishes still perform their annual rituals, in spite of Turkish laws forbidding them.

The calm and beautiful port of Antalya from which Paul sailed is one of the loveliest spots along the blue Turkish Riviera. Wild flowers bloom almost to the water's edge, where delicately-colored pebble beaches are washed by gentle waves. Along flower-bordered streets quaint, horse-drawn carriages transport those who can spare a few "Kurus." Near the city, herds of goats and camels munch the long, green grass, attended by nomad herders whose hands are always spinning yarn from small spindles as they move from place to place. A quiet peace pervades this quaint, unspoiled town; and as we took our leave toward the Tarus mountains we vowed to some day return.

We first viewed the great, northern Greek harbor of Salonica (Thessalonica) from the high hill overlooking the city during a dramatic storm. Today this is a busy port where old and new live side by side. We walked through the great "Arch of Galerius" built A.D. 305-311 over the Egnation Way and traveled by Paul. Near here, at Philippi, Paul was imprisoned. Here he wrote many important letters, among which was a harsh one to the Corinthians

The dervishes are various Moslem fraternities or orders taking vows of poverty and austerity, and noted for their practice of sama—an audition of music, singing, or dancing leading to a trance. The Whirling Dervish is a dancing dervish. The Howling Dervish and Wandering Dervish are other orders.

Saul soon left for Damascus to persecute the Christians residing there. En route he was converted to the new faith. In time, he came to this city, Damascus, as a missionary. Jews threatened his life so friends aided his escape by lowering him in a basket to the ground from this building.



#### STEPHEN'S GATE IN OLD WALL OF JERUSALEM

*As numbers of the Church grew, helpers were needed. Stephen responded to the call and became a fearless preacher. He soon angered the Jews who stoned him to death outside this gate. His death separated Christ's followers from Judaism and opened the way for the spread of Christianity. Among those who watched the mob martyr Stephen was a young Jew holding Roman citizenship. His name was Saul.*

rebuking them for their quarrels (II Corinthians, A.D. 55), and (A.D. 56) a letter to Rome which is one of the best explanations of the Christian faith ever written.

We stood atop the Areopagus (Mars' Hill) opposite the Acropolis in Athens. The wind off the bay played with our hair as we looked down into

*Left: The Eastern Gate of Damascus where "street which is called Straight" begins. In a house on this street Saul regained his sight.*



*Right: This plaque on the Areopagus—the Hill of Mars, opposite the Acropolis—commemorates Paul's famous sermon on the "unknown God."*





the old agora. There Plato and Aristotle and Paul had walked. Down to our left stood the Thesium, best preserved of all the Greek temples; and to our right, the "Tower of the Winds" which, at the time of Paul, was the public timepiece of Athens and probably contained a water clock and sundials. A metal plaque on Mars' Hill bears Paul's famous speech to the Athenians on the "unknown god": "... ye men of Athens, I perceive that in all things ye are too superstitious. . . ." (Acts 17:22.)

Where the foundations are uncovered, "modern" plumbing is exposed. Colorful trailing vines creep up the "Roman brick" walls. But where stood the "Temple of Artemis," one of the seven wonders of the ancient world, nothing remains but a few stones. For three years (A.D. 53-56) Paul lived in Ephesus and preached against idolatry, but his work ended in riot. A grim reminder of this is the remains of the prison, on a hill, far to the west, where he was held for a time. In A.D. 57 Paul



*From old Antioch, Barnabas and Saul sailed on their first missionary journey. Saul changed his name to Paul and took Christianity to the Gentiles.*



*Paul stayed at Ephesus for three years writing and preaching both to Jew and to Gentile. When the synagogues were denied to him, he used other buildings.*



*At Ephesus stood the Temple to Artemis. Silver work was made and sold in her honor. In this theater, a riot against Paul's teachings lasted for two hours.*

Time passed slowly for Paul in Athens. He felt that he was accomplishing little. So he went to Corinth, where for one and a half years he preached and worked at his trade of tent making.

We stood at the place where Paul appeared before Gallio (A.D. 51-53) in the ancient agora of Corinth. Of the temple of Apollo, only seven of the 38 columns remain standing. But among the ruins, the old Roman baths and the 40-foot deep wells connected at the bottom by fresh, running water are still discernible.

Returning to Athens we crossed the great Corinth canal, conceived by Julius Caesar, begun by Nero with a golden shovel, but not completed until 1893.

On his way to Ephesus, Paul may have stopped at Ankara (Ancyra), now the capital city of Turkey, from whose ancient citadel one can see travelers coming from any direction. Here once lived the legendary King Midas, who was a real Phrygian king; and here an old caravansary has become a museum.

Ephesus during the time of Paul must have been a beautiful city. The marble street running to the sea, lined with marble columns, has been silted up. But two amphitheaters, a library, the agora (market-place), and numerous other buildings are slowly and painstakingly being excavated, as is the street.

bid farewell to Ephesus and sailed for Jerusalem, where he was arrested during the feast of Pentecost. On the flagstone floor in the castle of Antonia in Jerusalem where Paul was confined, the stones still show the diagrams and markings of the games of the Roman soldiers.

Because Paul was a Roman citizen, he was sent to Rome for trial. The hazardous trip took over a year. When finally he landed, the excellent Roman roads aided his travels. The one-way streets of Pompeii with their high stepping stones may have been familiar to him. As he neared the city of Rome, along the Apian Way, some of the Christians came out to meet him. Along this famed highway we saw strong young men lift great wooden mallets high over their heads and bring them down with a heavy thud, forcing into place the huge stone blocks of which the roadbed is made. Over these same stones nearly two thousand years ago Paul walked in chains to await trial. But Nero was otherwise occupied. Thus for two years Paul continued to preach to all who came to him, until in A.D. 64 (according to tradition) he was beheaded outside the walls of Rome where today stands the "Abbey of the Three Fountains."

Library File Reference: Paul.

# Leadership for the Lord's Purposes

by William E. Berrett

**EDITOR'S NOTE:** This article is excerpted from a talk presented at Brigham Young University, April 21, 1964, by Dr. William E. Berrett, entitled, "The Life and Character of the Prophet Joseph Smith." The full text is available in pamphlet form from the Department of Extension Publications, Young House, BYU, Provo, Utah; 20¢ per copy.

A Russian historian had visited the United States for a time extending beyond a year studying the history of great Americans and American institutions. As he was about to board his ship to return to his native land, newspapermen interrogated him. One of them asked him this question: "In your study of Great Americans during this past year which of them do you consider to be the greatest?" His answer is most startling. He said, "You have only had one truly great American, one man who gave to the world ideas that could change the whole destiny of the human race—Joseph Smith, the Mormon prophet."

Certainly we are ruled by ideas; and when we bear in mind the great ideas which Joseph Smith brought to the attention of mankind, which he taught to us, we begin to realize why his influence grows with the years.

I am not going to take time to elaborate upon the great ideas which he brought forth in our day and which have scarcely been enlarged since the Church began. I am, rather, going to talk about the qualities of leadership which made him a fit instrument in the hands of God for the Lord's purposes upon the earth—qualities of leadership which, if you cultivate and possess them, will fit you to be servants of the Lord in this latter-day kingdom.

## Qualities of Leadership

### 1. Intelligence.

The first of these qualities is the quality of intelligence, without which, of course, none of us can hope to achieve great things.

It is interesting to note that the Prophet, who had little opportunity for formal schooling, was our greatest advocate of education. Sensing that his people should know languages, especially those basic

languages back of the Holy Bible, he employed a Hebrew scholar, Dr. Seixas from Oberlin College, to come over from Cleveland, Ohio, and teach the leaders of the Church Hebrew. He thought they could master it in seven weeks of night school. This proved a little bit short, and they employed him for another seven weeks—fourteen weeks—equal to one quarter of schooling. Only two of the students mastered Hebrew sufficiently to give any discourses on it, the Prophet Joseph Smith and Orson Pratt. The others felt inadequate in that language.

In the course of a brief few years the Prophet Joseph was able to read Egyptian—the ancient hieroglyphics—German, Hebrew, and Greek. I suppose he would not have been proficient in speaking any of them, but he understood them and conversed on Biblical writings in those various languages. On one occasion he mentioned a great number of languages and said, "If I live long enough I will master them all."

Sometimes we test the intelligence of an individual by seeing how his views on many subjects compare with those of other men. The Prophet Joseph had views on many subjects other than religion. At the time that he was being groomed as a candidate for the office of President of the United States in the spring of 1844, he wrote a memorial to Congress in which he voiced his views on many public issues. That memorial is worthy of study, for it shows his statesmanship in many fields.

He advocated a strong federal banking system, something we did not get in this country until we had our Federal Reserve System in 1917. He advocated extensive prison reforms, that the prisons become schools of learning so that the character of the inmates might be changed. He advocated improving the navigation of the Mississippi River by establishing a dam across the river a few miles below Nauvoo, and the building of locks so that ships could avoid the rapids of that river. If you visit that area today a few miles below Nauvoo, at Keokuk, you will find the great Keokuk Dam built at exactly the spot where he advocated one should be, though he was laughed at, at that time. He advocated the exten-

(For Course 4, lesson of December 13, "Writings of Joseph Smith"; for Course 6, lesson of December 13, "Joseph Smith—the Great Latter-day Prophet"; and of general interest.)

*The Prophet Joseph Smith had another great qualification for leadership. He had a zeal for learning; and he was a good student who would not leave a problem unsolved.►*



sion of the American Commonwealth westward to the Pacific Ocean, at a time when the land west of the Mississippi was considered relatively of little value.

## 2. Zeal for Learning.

He had a second great qualification. He had a zeal for learning; he was a great student. Joseph Smith could not leave a problem alone until he found its solution. Problems which had faced mankind for generations unsolved, Joseph Smith could not leave alone. He had a zeal for learning the like of which is rarely known in this world of ours. He became a proficient conversationalist of a multitude of subjects.

I suppose we could name on the fingers of our two hands all the books ever published in the United States of America that have continued to live and increase in circulation over the years—books that we term “living books.” Of those ten living books three of them are attributed to this man, Joseph Smith. Next to the Holy Bible, the book that is most published and circulated in the world is the Book of Mormon. Certainly the time will come when no person in collegiate life will consider himself educated if he is unfamiliar with the great living books attributed to the Prophet Joseph Smith.

## 3. Faith in God.

He had, over and above his zeal for learning a

third great characteristic. He had faith in God. There have been great scholars. There have been people who have delved into the mysteries of the universe so far as the mind would enable them to go: Plato, Aristotle, Demosthenes, Francis Bacon—oh, a multitude of intelligent minds eager to learn—but on many of the most important problems they failed because they could not find among their contemporaries or in the exercise of reason the answer to their problems. When the Prophet Joseph Smith could not find answers among his contemporaries or in the writings of the learned, he went on his knees in prayer to God and prayed with such faith that he opened the heavens and received answer after answer to problems that have bothered the philosophers through the ages. His faith is most remarkable, from the time he went into the woods as a boy to pray until the time of his martyrdom.

I often think that, among all the acts of faith on his part, this was greatest: when he prayed to the Lord to reveal to him the original writings of a man dead for thousands of years and whose writings had been lost for a long, long time. In studying the Holy Bible he found, in the book of *Genesis*,

many problems. To give you one of the simple ones: The Bible speaks of Adam and Eve having sons—Cain, Abel, and Seth. Cain killed Abel, leaving only Cain and Seth to perpetuate the human race. There is no mention of daughters.

I do not know how many millions of people have read those passages and were puzzled by them, but did not have the faith to go to God to solve them.

The Prophet knew something was wrong. There was no answer among men. He prayed to the Lord to reveal to him what Moses originally wrote, convinced that part of the account was lacking. To me that is the greatest act of faith in his life. It is one thing to translate an ancient document by the power and gift of God, quite another to pray for the contents of a long-lost document.

Well, you know the answers. Scores of times,  
(Continued on page 382.)





baffled by the incompleteness of the Holy Bible, he prayed to the Lord that he might know the correct text and corrected the Bible and offered his corrections as a challenge to the whole world of Biblical scholarship. In all the years that have elapsed since the Prophet Joseph lived, none of his ideas has been proven false, none of his corrections in the Holy Scriptures has been proven false. They have not all been confirmed, but none has fallen by the wayside.

#### 4. *The Power of Introspection.*

The Prophet Joseph had a fourth great characteristic that fitted him for leadership. I am going to call it the power of introspection, the power to look within oneself and appraise what he sees. I think perhaps all of us take a last look in the mirror before we leave our homes, and we probably look more presentable because we do. I think perhaps we make better appearances because of mirrors that allow us to see a reflection of the outer shell of ourselves. But it is rather a rare person who can look within himself, though all of us, I think, would like sometimes to withdraw from ourselves, meet ourselves on the street, see what we look like, hear what we talk about, even though it might be embarrassing.

The Prophet Joseph had the rare quality of looking within himself. In translating the Book of Mormon from the gold plates into the English tongue, he came to the realization that he did not know the English language well. In the first edition of the Book of Mormon there were about 2,000 grammatical errors—about the same number that college students make in an equally large essay. Nevertheless, he was not content. When later editions were printed, grammatical corrections were made by the Prophet Joseph.

If you want to see the literary heights to which a man can climb who realizes his own weaknesses, who sees within himself and wants to correct what he sees, read sections 121, 122, and 123 of the Doctrine and Covenants, in which we see beauty of expression rise to a height perhaps only equalled in American prose by the Gettysburg Address.

The Prophet saw weaknesses in his own character. As you read the Doctrine and Covenants you will find repeatedly verses which condemn the Prophet Joseph, the Lord's condemnation because he was following after the persuasions of men, and calling him to repent lest the Lord choose another. A lesser man would have left these out. No one needed to know that the Lord had upbraided him. I think perhaps the only person who can afford to

tell his faults is the person who has first overcome them. But these faults were overcome.

No wonder he said, "I was a rough stone until the Lord took me in hand." Indeed he was. He was a far different man in June of 1844 than he was when the Church was organized in 1830. He had literally raised himself to greatness. Always aware of his weaknesses, he frequently admonished the people, "A prophet is not always a prophet, but only when he is moved upon by the Holy Ghost. At other times he is as other men, subject to their weaknesses and mistakes." Oh, if we could keep the same perspective of ourselves as he seemed to have kept of himself as he marched through life as a prophet of the living God! This power of introspection, what priceless power!

#### 5. *Love for Mankind.*

He had, over and above this, a fifth great quality without which no person can become great or useful in God's kingdom. He had a love of people that is rarely found among men, and his love was returned by those in the Church. I think, for example, of the great story of Stephen Markham, who joined the Church in the East, sold his property, and came out to Nauvoo with a bag of gold. He listened to the Prophet admonish the people that the Lord wanted them to complete the Nauvoo Temple and urge the people to give of their means, that the temple might be built. At the close of the meeting Stephen Markham came forward and put the little bag of gold upon the rostrum: "Use this for the temple."

He started again from scratch and, with the aid of his neighbors, built himself a fine home in Nauvoo. Two years later he heard that the Prophet Joseph was in debt. He [Joseph] was running a store. There were no funds to support the Presidency of the Church. The members of the Church were taking advantage of him. They were getting goods on credit and not paying their debts, knowing the Prophet would hardly sue them. Hearing this account, Stephen Markham sold his home, moved his family into a tent, and came and laid the proceeds in the Prophet's hands, saying, "Pay off your debts. We need you as a prophet of the Church."

Yes, people returned his love. Emma says of him that he so loved people that he could never eat alone, even if he had to call in a stranger off the street.

A year before his martyrdom, a Missouri sheriff by the name of Reynolds had come into the state of Illinois, secured a writ of extradition, and, with a Constable Wilson, from Carthage, had found that

(Concluded on page 387.)



## WHEN IS A MAN BIG ENOUGH?

by Delmar H. Dickson

### THE FISHERMAN'S PRAYER

*I pray that I may live to fish  
Until my dying day.  
And when it comes to my last cast  
I then most humbly pray;  
When in the Lord's great landing net  
And peacefully asleep  
That in His mercy I'll be judged  
Big enough to keep.*

A fisherman can measure his catch and throw the little ones back, but when is a man judged big enough to keep?

Is he big enough when he is recognized in the community, the state, or the nation? Is he big enough when he owns a business or becomes a politician? Is he big enough when he has money, power, and prestige? Is he big enough when he is a hero on the team or the platform? Do his talents in art, music, and literature make him big enough?

I posed this question, "When is a man judged big enough to keep?" to a college professor; and he replied: "I'm not sure, but I look for some surprises and some disappointments in heaven."

His answer drew me back to an experience on our welfare farm. Men from all over the stake had been invited to work at the farm, and the stake president, the first to arrive, kept looking over the group to see who had come.

When they were all there—those that were coming—he said, "This reminds me of heaven."

(For Course 6, lesson of December 27, "What It Means To Be a Latter-day Saint"; and of general interest.)

To the question, "How does the workday at the welfare farm remind you of heaven?" he answered, "Well, there are a lot of men here I didn't think would come; and there are a lot of men I thought would come who haven't made it."

Yes, there will be surprises; there will be disappointments in heaven—there will be men who are not big enough to keep.

Latter-day Saints need not wonder what will make them grow. Jesus told everyone; He set the example. When He said, "Follow me," He promised growth if people would accept and live the Gospel; He promised growth if they would serve God and their fellowmen.

The Saviour said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (*Matthew 7:21.*)

President David O. McKay tells us, "... Gaining knowledge is one thing and applying it, quite another."

James counseled: "... Be ye doers of the word, and not hearers only ..." (*James 1:22.*)

When the late President Henry D. Moyle accepted the apostleship in 1947, he said: "It goes without saying that we do in this Church what we are told. I have never understood that it was my privilege as a member of this Church, holding the priesthood, to say no. I have never had a desire in my heart to do anything other than that which the brethren direct."

Yes, we must learn the Gospel, and we must live it. We must put belief into behavior. We must put words into work clothes.

If we really do the things the Saviour has told us to do, if we accept the assignments made by our ward, stake, and the General Authorities, we will grow and grow and grow. We will become bigger and bigger and bigger; and then at last when we are in the Lord's great landing net and peacefully asleep ... in His mercy we will be judged "big enough to keep."

<sup>1</sup>David O. McKay, *Gospel Ideals*, Deseret News Press, Salt Lake City, Utah, 1953; page 440.

<sup>2</sup>Annual Conference Report of The Church of Jesus Christ of Latter-day Saints, April 4, 5, 6, 1947, page 148. Library File Reference: Gospel living.

*And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.*

—Mosiah 5:7.

## “Commit Thy Way Unto Him”

by Burl Shephard

EDITOR'S NOTE: Quotations in this article are taken from the unpublished manuscript of Ezra J. Poulsen's *Far Horizons*, the life story of Carl Frederick Buehner and his wife, Anna Bertha Geigle Buehner, of Stuttgart, Germany, who accepted the Gospel in their native land and immigrated to America, arriving in Utah, May 10, 1901. Appreciation is expressed to John Buehner for his assistance in gathering material for this article.

If the Latter-day Saint family is to become the eternal family unit which is “born of him” and “become his sons and his daughters,” it must realize the *total commitment* in its daily habits of work and play. It must continue in the spirit of dedication which typified the pioneer immigrant family, which maintained:

“We must never forget why we came to this country. We came for the Gospel. That is our first responsibility—to live the Gospel and to teach it to our children.”

Those were the words spoken by Carl Frederick Buehner to his wife, Anna Bertha, as they gazed at the spires of the great Salt Lake Temple on the first morning after their arrival from Stuttgart, Germany, in 1901.

“You are right, Carl,” his wife agreed. “We must go to the temple ourselves and be sealed as a family unit. And our children will one day go out and preach the Gospel.”

“Some of them to Württemberg,” suggested Carl, catching the spirit of prophecy. “And who knows but some of our family will be great in the cause of the Lord.” In later years five of Carl’s sons were to fill missions (four of them to Germany), and one, Carl W. Buehner, rose to the high position of second counselor in the Presiding Bishopric of the Church.<sup>1</sup> One of the sons, John Buehner, served as first president of the South German Mission, with headquarters in Stuttgart, Germany.

On the day prior to the above conversation, after enduring a chair-car train ride of three days and three nights from New York, having only a few cents left in their pockets, unable to speak English, and knowing they had no friends nor relatives to meet them when they arrived in Salt Lake City, Carl and

Anna Bertha Buehner and two infant children had transplanted themselves to Zion from far-off Germany. But a watchful Providence sent another German family to take them in, and after a night’s rest the convert couple took a long walk through the city streets. Staring breathlessly at the temple, they vowed not to forget why they had given up their home in Stuttgart, Germany, for a hard, toil-filled life halfway across the world.

As the years went by, eight more children were born to the Buehners in Salt Lake City; and while life in America afforded freedom to pursue any course of activity they chose, complete dedication to the program of the Church continued to be the most important phase of their lives.

One son recalls that in Forest Dale Ward where they were brought up, many factors contributed to the depth of religious conviction which the family developed together—stalwart families, capable people, a wonderful bishop (Elias S. Woodruff), and the influx of many new converts, successfully integrated in a peaceful atmosphere amongst understanding, compassionate Saints.

“I can tell you my experience when I first came to Utah,” relates Father Buehner. “At first I thought I’d never learn the language. But I prayed and studied. Then, one day in fast meeting I found I could understand practically everything I heard. I was delighted. I thought I was very smart. When the meeting was over, I said to one of my friends, ‘English is a very easy language. I understood everything today.’ Imagine how I felt when I went to meeting the next Sunday and discovered I couldn’t make out a thing that was said. Then I saw what had happened. The Lord had blessed me with the gift of understanding, and I had taken all the honor to myself. I was smart; I said English was easy. That was one of the best lessons I ever learned. I had to humble myself again and ask the Lord to forgive me. Then I began once more to understand.”

There were many other faith-promoting experiences in the lives of this family, such as are evident in the lives of all those who wholly dedicate themselves to the Gospel—these are the strengthening influences of the Spirit, the rewards of faith.

(For Course 24, lesson of December 27, “The Personal Commitment”; for Course 28, lesson of December 13, “Practical Religion—Spirituality”; and of general interest.)

<sup>1</sup>Brother Carl Buehner is now second assistant in the General Superintendency of the YMMA.





◀ Carl and Bertha Buehner with their first two children, Carl (standing) and Otto, just before emigrating, 1901.

One such unusual incident occurred on the fast day prior to a son's departure for the mission field. "Sister Ida Morris spoke in tongues. Her message, interpreted by Sister Taylor, was directed to the Buehner family. 'The Lord is well pleased with Brother and Sister Buehner,' the Spirit said through her, 'for their faithfulness in sending their sons on missions; and He will continue to bless them, if they do their part, that each one of their boys will have this opportunity.'"

On fast days Carl usually arose to speak. The biographer says: "He was profoundly convincing when he bore his testimony, and there was never a moment when he failed to have the complete attention of everyone present, though as his strong voice filled the room, and his German accent became noticeable in the fervor of his speech, his Americanized children might gaze down at the floor, a trifle uncomfortable at the liberties he took with the language which had become native to them."

In such an environment of exemplary parenthood and wonderful associates, the children grew up to voice deep convictions. Such terms as "commitment," "goal-oriented," or "planned economy" were unknown to Carl Buehner, the German laborer. "But in a backward glance," says his son, John Buehner, "it is easy to identify the thread of the Gospel in the lives of the Buehner children, with all its objectives and accompanying blessings."

"Instilled in each child was a desire to achieve dignity through industry and craftsmanship. Though

not expressed in these exact words, the idea implanted in us was that much of the competition in life can be eliminated if one picks a tough job and excels in it." In Germany, Father Buehner recalled, the most enduring fortunes, the finest craftsmanship, were passed down from father to son. This was a natural law of life in a well-ordered society. Thus, the cement business became an industry that has continued in the family to the present time. The biographer continues:

"Carl supervised his men, working on the job which seemed to be most in need of his attention at a given time. He joked, laughed, worked hard, worked his men hard; and saw his dreams materialize. His enterprises were not such as attract weaklings; but strong, worthy men considered it a privilege to be in his employ." In like manner, the quality of the services of the Buehners in the Church was recognized, too.

The children benefitted by the good example of their parents:

"We learned that Gospel living was not to be interpreted as a strictly Sunday religion of attending meetings, going on missions, and so forth," said John. "The full commitment must mean everyday conduct, how we treat our fellowmen in business, the conduct of our home life, civic responsibilities; in other words, it means the whole life. In the words of Micah: 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' " (*Micah* 6:8.) Four of the Buehner boys—Carl, John, Phil, and Clarence—served con-



Newlyweds Carl and Bertha Buehner occupied third-floor apartment in this house in Stuttgart, Germany, in 1896.



*One of the first homes occupied by the Buehners after their migration from Germany to Salt Lake City. Left to right: Father Carl, Anna Bertha, Adolph, Walter, Carl, and Otto.*



*Family home built by Father Carl for his family in 1907-8 stands at 2292 Lake Street, Salt Lake City. Built of cement blocks, it advertised well Carl's new business.*

currently as bishops, with Paul at the same time a high councilman. Bertha (Lambert) is in her stake Relief Society presidency.

The Buehner family was a closely knit unit. Seldom was anyone away from the fireside. During warm, summer days, the boys old enough to work helped in the shop to make cast stone and other cement products, while the girls assisted their mother with the vast amount of housework necessary in caring for a family of twelve people. The family fare was simple but abundant and good. And on summer evenings, after supper, the real fun of the day began when friends and family gathered on the spacious front lawn to engage in gymnastics and games. In cooler weather the family went indoors for wholesome entertainment which kept them attracted to the home and away from undesirable influences.

Another young German immigrant, Herman Stulz, who made his home with the Buehners, said of them: "From that night when I first met Brother and Sister Buehner, I found not only a father and mother, but a real home where peace and happiness dwelt. I was like one of the family. I have never lived in a family, not even my own, where the children got along so well without quarreling, and where there was such love and unity."

On long winter evenings Mother and Father Buehner told and retold the interesting stories of their earlier life in far-off Germany. Proudly they

*The surviving sons and daughters and their partners shared a family dinner at Paul's house in 1962. Left to right couples are: Carl and Lucile Buehner, Paul and Irene Buehner, Phil and Marjorie Buehner, John and Verda Buehner, Cannon and Bertha Buehner Lambert, Clarence and Kay Buehner, Robert and Helen B. Woods.*





talked of their country and its culture, of their interest in German music and the opera, and of their teachings in economy and a good home life. The children held their parents as master storytellers, realizing later that they had gained from them a great awareness of the historical, political, economic, and social background of Germany.

But important as these things had been in shaping the lives and destiny of Carl Buehner and his loved ones, the focal point of interest for them was The Church of Jesus Christ of Latter-day Saints in their new homeland. They passed on to their children the conviction that complete dedication to the Church was a program for successful living. They believed, as one modern writer has aptly said,<sup>1</sup> that every man is endowed with an automatic success system; and if the right information goes in, as with

<sup>1</sup>See Maxwell Maltz, *Psycho-Cybernetics*; Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1960.

a computer, the right results come out. "... The kingdom of God is within you." (*Luke 17:21.*) Success accompanies right living.

This does not bypass the long years of toil, not unmarked by adversity, that filled the lives of these pioneers. But it does suggest that to those who prove faithful, the Light of Truth will give the inspiration and the tools necessary for eventual success. Brother and Sister Carl Frederick Buehner both died in 1935, but if they were here today they would not count as their greatest treasure the financial independence which they gained. The real wealth which makes all their sacrifices worthwhile is that of a large and noble posterity of nearly one hundred souls—all active Latter-day Saints.

How fortunate is the family where loyal and dedicated parents have exemplified this principle of *total commitment* to the cause of Christ!

Library File Reference: Gospel living.

#### LEADERSHIP FOR THE LORD'S PURPOSES (*Concluded from page 382.*)

the Prophet was visiting his wife's relatives some twenty miles out of Nauvoo. They went to that place. They pretended they were missionaries and called him out of the house. They seized him, abused him, beat him with their pistol butts until he was black and blue. They refused to let his wife see him. They put him on a horse and rushed him toward the Missouri border to get him out of the state of Illinois. Some of his friends intercepted them by the way and got a writ from a local judge accusing them of abusing their prisoner. Further, the Nauvoo Legion was raised in Nauvoo and came out to the rescue. Here was a strange procession: the Prophet a prisoner of the sheriff, the sheriff a prisoner of a local sheriff. They went into Nauvoo where the Prophet was tried and released.

Then came an unusual act. He invited Sheriffs Reynolds and Wilson to his home. He had his wife, Emma, and himself serve them with the finest that could be provided. He treated them with every kindness and courtesy, until one who was there on that occasion said, "His treatment of these men, who had been so brutal to him, would have melted the heart of an arch criminal."

Certainly we shall never forget the fateful story of June, 1844. The Lord had informed him or inspired him to know that if he fell into the hands of the law at Carthage, he would be killed. Obedient to the revelation, he prepared to flee to the West and find a home for the Saints in the valleys of the mountains. He crossed the Mississippi to the Iowa

side. The horses were ready; they were packed. But before the party could get underway, a messenger came across the river from his wife, Emma: "The people in Nauvoo are saying that you are running away. They say you are a coward, that you are leaving them to their fate."

He turned to his brother, Hyrum, and said, "If my life is of no value to my friends, it is of no value to me. We are going back." As he rode from the city of Nauvoo toward Carthage, which was to be the place of his martyrdom, he stopped at a little rise and, turning back, said to those with him, "Oh, that I could but speak once more to my beloved people!" Yes, he loved people.

Of all Americans, probably Joseph Smith has left us the most writings that look into the recesses of a man's heart. In the six great volumes that we sometimes refer to as *The History of the Church*, by Joseph Smith, and sometimes *The Documentary History*, we see into the inmost recesses of his mind. He is a great reading companion. I recommend him to you.

Yes, here was an unusual man in whom were combined five great elements: intelligence, a zeal for learning, an unusual faith in God, a power of introspection, a love of people. In combination they made him a fit instrument in the hands of God to restore the Church in these latter days, qualities which, if we possess and cultivate, give us the elements whereby we, too, may become useful.

Library File Reference: Joseph Smith.





# A DOCTOR WRITES TO HIS DAUGHTER

BY MADISON H. THOMAS, M.D.

*Dear Daughter:*

All of us have been planning for the day when you depart for your big adventure away from home. You might think everything that needs to be said has been said, but it seems we get so lost in the mechanical details of packing our bags that we fail to take time to pack our heads with ideas that will make the journey safer and the arrival at our destination more certain.

Before you are away from our family shelter too long, I would like you to think about some of the ways in which emotions are concerned with illness. Emotions keep us healthy; but emotions can make us ill if we fail to use them in the right way.

You may remember that last summer at the lake when your younger brother was asked about a boat he had just made, he said, "It is a strong boat; but it isn't very good because it doesn't have a rudder." The same can be said for our intellects. No matter how strong they may be, unless they have the guiding control of wholesome emotions, we can drift, albeit brilliantly, from one fruitless experience to another.

I was recently talking with a friend who is an internist about a patient whose emotions appeared to be disturbing her physical well-being. He recounted that several years ago, soon after this woman had married, she felt a sense of frustration in expressing her feelings about certain things to her new husband. This blocking of emotional outlet seemed to be related to her having to be rushed to the hospital in asthmatic attacks again and again, gasping and fighting for breath, appearing deeply cyanotic, and, in short, frightening herself, her family, and her physician. When he helped her to see that feelings about persons and things are quite normal, and that expressing these feelings in a wholesome way was a healthy thing to do, those frightening attacks of asthmatic breathing stopped and have never recurred.

Not all pent-up emotions result in such a dramatic display of physical symptoms, but just as surely our physical health may be disturbed by even simpler mechanisms such as permitting ourselves to remain chronically fatigued from insufficient sleep. Or we may be too much "under pressure" to eat properly, and thus we lose weight and appear old before our time. On the other hand, under pressure of unresolved emotional conflicts, we may find ourselves, as the old quip puts it, "overeating in the

(For Course 16, lesson of December 13, "Church Program for Material Needs of Its Members"; for Course 24, lesson of December 6, "Joy Comes through Obedience"; and of general interest.)

dorm," and thus overburden our physical structures, our heart mechanisms, and all our body functions with accumulated poundage.

We have also talked about how most people get into difficulty with things like alcohol, first in an effort to "show somebody" how emotionally adequate they are or how independent they are. Then later, step by step, the tranquilizing influence of alcohol comes to be relied upon to ease normal day-to-day hurts and feelings of uneasiness that we should expect to be part of our lives. Much the same can be said for the use of stimulants, which so often begins because we lack the emotionally-based discipline to get proper rest, or to plan our study hours well enough in advance that we may feel competent of doing our jobs adequately. From all you know about the harmful effects of smoking, you realize, too, that emotional pressures will be about the only thing that can influence you to take on such risks of later ill health.

Since you have flown with me to make some of my visits in out-of-state hospitals, you know that almost weekly I come in contact with those whose emotional problems have pushed them beyond the breaking point into the world of unreality. A patient can feel so overwhelmed that he reacts with whole systems of delusions and ideas of being "put upon" by the world and its circumstances. Or he may harbor such feelings of unworthiness and self-depreciation that suicide seems the only reasonable way out. Just a few days ago I had occasion to examine a young lady who was emotionally unsure of herself and who had tried to compensate by being too free with the men she encountered. She finally married first one and then a second tramp, men with no more firm emotional relationships than she had. After a week of incessant quarreling with the second husband, she felt so hopeless that she took a large dose of sleeping tablets and nearly died. However, the end result was that she became partly paralyzed and her brain was seriously damaged. Now she is having to start over again learning to speak and think as a child—rather a high price to pay for letting emotions get out of control.

Of course, when emotions have been poorly managed and bring us to the brink of disaster, there are modern-day medications and trained people to help restore balance; but I think you will agree prevention is better than cure.

You will say this started out to be a few words about emotions and illness. So far it seems I have just catalogued how emotions can keep us from wise

use of our intellectual powers; how, if poorly guided, they can result in physical harm to the body; and finally, how our emotions are part of serious mental illness.

You are entitled to ask the question, "What can be done to avoid such things?"

Actually, it would be one-sided to picture only the illness that emotions can bring about, because our emotions are really what keep us healthy and functioning vigorously in life's callings. It is only when the unhealthy emotions of anger, fear, jealousy, and excessive anxiety take over that we are in trouble. The healthy emotions, including reasonable amounts of anxiety that keep us on our toes, can be the stuff that great men and women are made of. The more modern science learns, the more the old principles of gaining knowledge, commitments to goals and ideals and persons outside of ourselves, and an understanding of the people around us come into focus as a basis for a rich, successful, and healthy life.

Not the least of the things that may save us is gaining the firm hope or faith or conviction of the worthiness of what we are committed to do. I believe you will recall we have talked about the Korean War prisoners and how the ones who had faith and hope for the future were able to survive the inhuman treatment accorded them; whereas those who had no faith nor hope for the future died in large numbers from the same prison-camp hardships. You have been privileged to hear the Gospel, which is the great plan of development restored to us in modern times, helping us understand better the Master's message of love for fellowman. It is this firm grip on the realities of our past and future that helps us to commit ourselves to lives of service, of dedication, and of love in its highest and purest form.

It is with these guides that we can steer our course through the shoals of emotional uncertainties to the safe harbor of emotional maturity. Or, as your brother would say, "Your life's boat will be a good one because it will have a rudder."

May the Lord bless and guide you.

With love,

*Dad.*

P.S. Remember, the latch string will always be out at home.

Library File Reference: Emotions.

# A Family's Plan for Celestial Happiness

by J Ballard Washburn\*

EDITOR'S NOTE: It is felt that the suggestions discussed in this article could be adapted and taught by teachers in Junior Sunday School classes.

We have been told by the Lord that the gateway to the celestial kingdom of God is baptism. After we have entered this gate (or been baptized), we must continue to be valiant in the testimony of Jesus and keep His commandments, that we may be washed and cleansed from all our sins. If we do these things, we will gain admittance to the celestial kingdom of glory. We have also been told:

*In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]."* (Doctrine and Covenants 131:1, 2.)

Thus, as baptism is the gateway to the celestial kingdom, celestial marriage is the gateway to exaltation in the highest degree of the celestial kingdom; and only there will the family unit continue as husband, wife, and children. This differs from the lower degrees of the celestial kingdom, in that a person cannot enter into exaltation alone. Only the family unit will be permitted to enjoy the highest degree of glory in the celestial kingdom.

Many of us have applied for entrance into the highest degree of the celestial kingdom by entering into the new and everlasting covenant of marriage. Now, what is the process that will ensure our getting there? *It is the process of perfecting the family unit.*

In every family where there is more than one child, there is a certain amount of sibling rivalry. This at times becomes a major problem in families. I think rivalry can add to disharmony to the degree that the spirit of the Lord cannot remain in the home. In many homes, too often this problem is not regarded as being of any consequence, and it is felt that for children to argue and quarrel is a natural thing. We let it go at that.

However, King Benjamin tells us:

*And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master*

*of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another."* (Mosesiah 4:14, 15.)

From this scripture we learn that we cannot let our homes become places of contention. We cannot let them become seedbeds of quarreling and unkindness.

Alma tells us that the spirit which possesses a body when it leaves this life will have power to possess it in the eternal world. (See Alma 34:34.) While we realize that we will make some improvements between death and the resurrection, the process of perfecting the family unit is largely a task of this life.

Let us now consider a few simple things which we have found to be of some value in our homes in our attempts to improve our family.

*First*, we must present the facts to our children. Our united effort to perfect our family unit should be common conversation in our homes. If the thought is not there, the deed will never come to pass. If the children are aware of it and realize what we are striving for, they will strive much harder to live as they know they should.

*Second*, we should have a positive attitude. We should talk about improvements and good points while playing down occasions when we forget to be kind or to speak softly. In our prayers, we should thank our Heavenly Father for the progress we are making, and we should mention specific examples in the family when someone has shown real improvement. When your 6-year-old boy starts saying in family prayers, "We are thankful that we are getting to be a better family," this has a great deal more effect in his life toward helping him become a better boy than for Dad to scold and reprimand.

*Third*, we have found it worthwhile before the evening meal in our home to sing a Church hymn and recite a scripture together before we have family prayer. This helps our children learn scriptures

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(For teachers of Junior Sunday School; for Course 24, lesson of December 13, "Priorities and Emphases"; and of general interest.)





that will be helpful to them on their missions as well as giving a few moments to devotion in the home each day.

*Fourth*, perhaps nothing has been of more value than for Father to say in family prayer, "Heavenly Father, we thank Thee for the good mother whom we have in our home and for her willingness to serve and make our home a place of joy and peace. We

love her and want to do our part to help make our family worthy of returning to Thy presence."

By applying these suggestions we become more aware each day of the real purpose of our family unit. We also make some progress in our efforts to perfect our families.

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Library File Reference: Family life.

# WHERE IS MY TREASURE?

BY REED H. BRADFORD

*"... Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."*

—MATTHEW 6:20, 21.

A person who intends to build a house does well if he first draws a blueprint for it. The blueprint forces him to think through the kind of house he would like to have and to outline the necessary details that will enable a builder to construct it in the most efficient manner possible.

If a blueprint is essential in building a house, how much more essential is it for one to think through the main values and goals of his life. One cannot afford merely to accept whatever methods of behavior his society prescribes for him. Such an individual often becomes "... like a wave of the sea driven with the wind and tossed." (James 1:6.)

In a number of places in the scriptures the Lord has defined what should be the overall purpose of one's life. Shortly before His death the Saviour said: "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." (John 17:13.) On another occasion He indicated the main purpose of His mission by saying: "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.) In the Pearl of Great Price is found the statement: "For behold, this is my work and my glory—to bring to pass the *immortality and eternal life of man.*" (Moses 1:39.)

Everything that the Saviour has done, including the teachings that He gave, the Church which He organized, and the atonement which He made, has been done that each of the children of our Heavenly Father might know the kind of joy which our Heavenly Father, the Saviour, and the Holy Ghost know. If one experiences this kind of joy, he will find exaltation in the kingdom of our Heavenly Father. This, then, will be his main treasure. But what are some of his specific qualities that will lead him to this treasure?

## 1. He has an implicit trust and faith in the Lord.

As David was about to go and fight Goliath, Saul said to him:

(For Course 24, lessons of December 13 and 27, "Priorities and Emphases," and "The Personal Commitment"; for Course 28, lesson of December 13, "Practical Religion—Spirituality"; and of general interest.)

*"... Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."*

*And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. . . . Thy servant slew both the lion and the bear: and this . . . Philistine shall be as one of them, seeing he hath defied the armies of the living God. . . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. . . . (1 Samuel 17:33, 34, 36, 37.)*

We should trust our Heavenly Father because of His infinite intelligence. He has created worlds without number like the one on which we live. We should trust him because of His knowledge and wisdom. His experience has been so vast that He knows the principles upon which joy and exaltation are based, and He *lives* in accordance with those principles. We should trust Him because He loves us. "... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Corinthians 2:9.)

"Father, I will that they also, whom thou hast given me, be with me where I am; . . . And I have declared unto them thy name . . . that the love wherewith thou hast loved me may be in them, and I in them." (John 17:24, 26.)

## 2. He makes the principles taught by the Lord part of his soul.

Every specific satisfaction or joy of the kind intended for us by our Heavenly Father comes as a result of living in accordance with the principles upon which it is based.

*There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Doctrine and Covenants 130:20, 21.)*

## 3. He honors the covenants he has made with the Lord.

When one is baptized, he indicates that he is

"willing to take upon . . . [himself] the name of Jesus Christ, having a determination to serve him to the end." (Doctrine and Covenants 20:37.) When one receives the opportunity of holding the priesthood, he realizes "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:36.) When he is married in the temple, he is loyal to the promises he makes to the Lord.

4. *He considers his body to be the temple of his spirit.*

He uses wisdom in acquiring the right eating habits. He includes in his diet the basic elements such as protein, vitamins, minerals, etc., which the body needs to function efficiently. He gets the proper amount of exercise, sleep, and relaxation. He never takes into his body any substances which might harm it.

5. *He places a major emphasis upon his family.*

He is thankful for his parents and others who have passed on to him a rich heritage. He tries to learn from them, remembering that their superior experience, knowledge, and wisdom should be useful to him so that he will not have to learn everything the hard way.

He knows that the family, according to the Lord's plan, is an eternal organization. He therefore prepares himself to be worthy to "be sealed by the Holy Spirit of Promise," or by the Holy Ghost. He is married by the authority of the priesthood in the temple "for time and all eternity." But he realizes that only if he lives the teachings of the Lord, will the Holy Ghost be "his constant companion."

He tries to rear whatever children are given to him and his mate in the manner that our Heavenly Father would have him do so.

6. *He loves all of his fellowmen who are his brothers and sisters.*

He has the same aim toward others as the Saviour has toward all. He tries to help them know the same joy that he himself knows. He is patient when they are impatient, kind when they are unkind, just when they are unjust.

7. *He is loyal to the Church.*

It was the Saviour who organized the Church bearing His name. It was organized to help each person realize a full measure of joy and growth. The loyal member gives devotion to whatever calling he has in the Church. Every position in it is an important one; so, therefore, he does not think of an office as a symbol of status. He remembers with

Paul that "... the eye cannot say unto the hand, I have no need of thee. . . . Nay, much more those members of the body, which seem to be more feeble, are necessary." (I Corinthians 12:21, 22.) He treats others with respect even though they differ in age, ability, or experience.

He remembers also that human beings tend to judge an organization by the behavior of its members.

He never rejects the Church because of the misbehavior of some of its members.

8. *He is constantly maturing, intellectually, emotionally, socially, and spiritually.*

He makes reason one of his tools for discovering truth. He is capable of thinking without bias or prejudice. He learns to manage his emotions. He says and does things at the right time, and at the right place, to the right degree. He learns to work effectively with others so that each complements the life of the other. He is worthy to receive the assistance of the Holy Ghost in his life.

(Concluded on page 394.)

#### SUGGESTED AGENDA FOR HOME EVENING

I. Hymn: "The Lord Is My Shepherd."

II. Prayer.

III. Where Is My Treasure.

Let members of the family indicate what it is that they want *most* in life. It is useful for us to think through the goals of our lives because it forces us to "put first things first."

Let one of the parents or one of the adults lead out in discussing the topic: "What are the goals our Heavenly Father wants us to achieve?"

Perhaps some members of the family could point out some of the main temptations with which we are faced by "living in the world." It would be very helpful if the family could think through what one should do when faced with such temptations.

Here is a typical example. Supposing a teenager has become a member of a group which gives him important recognition. He likes to be with that group and carry out various wholesome activities. But suppose that the group are not members of the Church, and one evening they propose smoking cigarettes. His family and the Church have taught him that this is wrong. What does he do so that he does not smoke the cigarettes, but is still accepted as a friend by the group?

The Saviour was able to solve this problem magnificently well. He was often among sinners but did not sin himself.

Thinking through what one should do when confronted with major temptations can be of great assistance. When one is calm and not under stress, he is able to think more clearly.

Another project that might prove very helpful is for family members to keep track of how they spend their time for a given period, say a week. Are we spending our time on the things most likely to bring the joy indicated by the Lord?

IV. Let the family engage in songs or wholesome games.

V. Prayer.

VI. Refreshments.





## How Can the Superintendency Help Sunday School Teachers?

Well-taught Sunday School classes are a real measure of effective administration. How can the superintendency improve the quality of Sunday School teaching? The following means are suggested:

1. Arrange to have as much of the spirit of reverence from the worship service carry over into the classroom as possible. A carefully planned seating arrangement in the chapel, such that the teacher can lead her class in unhurried, reverential dignity to an orderly, attractive classroom, and be there to greet each student with a smile as he enters, will go far toward achieving that goal. That teacher who has to enter a classroom of noisy, spirited youngsters at play already has one strike against her teaching performance for that day.

2. Help the teacher to perfect a functioning class organization consisting of a president, two counselors, a secretary, and a librarian, with definite, specific assignments for each.

3. Visit the class and remain throughout the class period once a month, or oftener. If the teacher needs more help, the following things might be done:

- a. List books, maps, pictures, etc., which would aid the teacher in presenting the lessons. Then work with the librarian to see that they are available.
- b. Encourage the teacher to make assignments that will intrigue pupils into reading the man-

ual and participating in lesson discussions.

- c. Suggest individual or group projects in which pupils might engage out of class, a report of which could be made in class at a later date.
- d. Express genuine appreciation for the good points in a teacher's performance; even if it is necessary at times to use a magnifying glass to find these attributes. Let him who is without sin cast the first stone of embarrassing criticism at a teacher.
4. Collaborate with the stake board adviser at the monthly ward faculty meeting to emphasize not only the way to prepare and present a lesson, but also to give concrete suggestions to stimulate pupil participation. By these means the pupil as well as the teacher may learn to know, love, and live the Gospel.

5. Get from the stake board adviser names of the strongest teachers in the stake and encourage teachers to make appointments to visit these strong classes, after making ample arrangement for the conduct of their own.

6. Encourage teachers to come to prayer meeting in sufficient time for an unhurried supplication to the Lord for help and to enjoy a rich, spiritual, feeling attendant upon such earnest, united prayer.

—General Superintendent George R. Hill.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

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### WHERE IS MY TREASURE? (Concluded from page 393.)

These are some, but not all, of the specific rules for living that will provide the joy intended for man by his Heavenly Father. If a man has really tasted of them, if he really understands and loves them, they will be of great assistance to him in solving a problem with which all individuals who come to this world are faced.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (*Abraham 3:25.*) It was meant that all of us should be tested. The Lord wanted to see if we could do the right things for the

right reasons. He wanted us to have integrity. The Saviour said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (*John 17:15.*)

When we are tempted by the crowd or by our own thoughts, let us remember the great goals of our lives: joy of the kind known by the Lord, salvation which He provided, and exaltation in his kingdom. Let us remember that to have status with Him is the greatest status we can ever know.

Library File Reference: Gospel living.





ML 32

ML 376

ML 38

ML 39



# Christ at Emmaus

## THE STORY

By F. DONALD ISBELL

This day, now "far spent," is the third since the death of Jesus. (Luke 24:29.)

The people we see in the painting are at the village of Emmaus which lies between seven and eight miles from Jerusalem.<sup>1</sup> Two of the men at the table of the inn — the oldest of the three and the young man reaching for bread offered him — have seated themselves to dine with a stranger whom they invited to be with them, and whom they believe to have met for the first time only a little while ago.

These two men, one named Cleopas, have been disciples — "not of the apostles"<sup>2</sup> — of the Master. They, with all the rest of the Master's company, suffered much sorrow in the passing of their beloved Lord. They have also undergone disillusionment; for they, as all the followers of Jesus, believed it was He "who should have redeemed Israel" (see Luke 24:21) — that is, to have conquered Judah's enemies and set up the Kingdom of Heaven on earth. Besides their disillusionment, these disciples have heard the women who had followed the Lord tell astonishing things: that "... when they found not His body [at the sepulchre early in the morning of this same day], they came, saying, that they had also seen a vision of angels, which said that He was alive." (Luke 24:23.) These disciples know that the words of the women seemed to the apostles "as idle tales. . . ." (Luke 24:11.)

Confused and distressed, Cleopas and his companion decided to go to Emmaus, the little village near Jerusalem. On the way, "... they talked together of all these things which had happened." (Luke 24:14.)

A stranger soon joined them on the road, taking note of their thoughts and conversation.

*And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?*

*And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?*

*And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:*

*And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. (Luke 24:17-20.)*

The two disciples then told the stranger of the reason for their disillusionment. They also explained the tales of the women and said that some who were with them went to the sepulchre "... and found it even so as the women had said: but Him they saw not." (Luke 24:24.)

After telling these things to the stranger, as the three men came nearer to Emmaus, the stranger said to them:

*... O fools, and slow of heart to believe all that the prophets have spoken:*

*Ought not Christ to have suffered these things, and to enter into his glory?*

*And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself.*

*And they drew nigh unto the village, whither they went: and he made as though he would have gone further. (Luke 24:25-28.)*

<sup>1</sup> For Course 14, lesson of November 1, "Some Appearances of the Risen Lord"; for Course 16, lessons of November 29 and December 6, "The Second Coming of Christ"; and of general interest.

<sup>2</sup> See James E. Talmage, *Jesus the Christ*, Deseret Book Company, Salt Lake City, Utah, 1957; page 685.

<sup>3</sup> James E. Talmage, *Jesus the Christ*, page 685.

(Concluded on opposite back of picture.)





From an original oil painting  
by **Carl Blech**

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## CHRIST AT EMMAUS

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# Christ at Emmaus

## THE STORY (Concluded)

Cleopas and the brother with him beseeched the stranger to stay with them, inasmuch as the day was nearly gone, "... And he went in to tarry with them." (Luke 24:29.)

As they sat at the table, the guest of honor<sup>3</sup> of the disciples — the stranger — "... took bread, and blessed it, and brake, and gave to them." (Luke 24:30.) It is in the stranger's offering of bread to the two men that an unexpected thing happens:

... Their eyes were opened, and they knew him; and he vanished out of their sight. (Luke 24:31.)

Then they remember how their hearts burned within them while He talked with them by the way and while He opened to them the scriptures.

They will rise up within the same hour and return to Jerusalem. They will find the Eleven gathered together, and them that are with them, and they will tell them of these things. (See Luke 24:31-33, 35.)

Are the apostles to believe the story of Cleopas and his companion?

The answer to this question is later recorded by one of the apostles themselves:

... Neither believed they them. (Mark 16:13.)

<sup>3</sup> James E. Talmage, *Jesus the Christ*, page 686.

## THE PICTURE

The 19th Century produced some good *genre* painters — those who "treat subjects of everyday life realistically."<sup>1</sup> Karl Henrich Bloch was one of these artists.

Born in Copenhagen in 1834, he gained his deserved place throughout Denmark as an artist and professor of good repute by the time of his rather early death in 1890. Like others of his time and school of painting, he began studying with subjects of his own daily, contemporary life but later turned to historical and religious painting. By the latter he was able to reproduce powerful, important events of the past in such realistic scenes that those events would be remembered more truthfully by men dealing with them. Significant history that had been at times clouded by vain imagination for centuries was reviewed and clarified by such artists as Bloch. Thus, the good of his field of art speaks for itself.

Between 1866 and 1884 Bloch painted "twenty-two scenes from the life of Christ." Among these was *Christ at Emmaus*.<sup>2</sup> The aspects of reality in daily life are well apparent in this painting. We see a young waiter coming with food, an old woman watching from a back room with more than usual curiosity, and in the center of the floor food and drink prepared for travel. There is a walking stick by the sandaled foot of the young man seated at the near side of the table. All seems very real.

In this work the most striking device used by the painter seems to be his application of light. Let us assume that the scene represents the precise moment in which the disciples seated at the table recognize "the stranger" with them as Christ. The day is not utterly gone yet. There is light in the inn from the light outside, and the outside light — noticeable through the window — is naturally brighter. Christ is shown with the glorious light of his resurrection clearly visible. For lesser light than that of the outside, applied by some natural function, there are dark, heavy drapes — deeply saturated in color — behind Christ. The drapes serve specifically as the contrast needed to communicate His light.

It can be safely said that Bloch achieves, in his work, *Christ at Emmaus*, the "genuine dramatic effect"<sup>3</sup> generally attributed to his pictures.

<sup>1</sup> A Merriam-Webster, *Webster's New Collegiate Dictionary*; G. & C. Merriam Company, Springfield, Massachusetts, 1953; page 366.

<sup>2</sup> *Cyclopedia of Painters and Paintings*, Volume I; Charles Scribner's Sons, New York, 1905; pages 166 and 167.

<sup>3</sup> *Bryan's Dictionary of Painters and Engravers*, Volume I; G. Bell and Sons, Ltd., London, England, 1920; page 145.

ML 35



ML 34



ML 41



ML 40



ML 37a

ML 36



DPH





# This Was Our Happiest Christmas

*A Flannelboard Story by Marie F. Felt*

It was Christmas, and yet no Christmas tree had appeared in the Toronto home—no tree of any size, shape, or description. The family had traveled many miles in all directions to find one, but the only trees that they had seen were those on top of a local variety store. Perhaps the manager would sell them one. They would ask.

"I am sorry," he said. "We really would like to let you have one, but there are so many people wanting trees. We could satisfy only a few, so we have decided to say 'No' to everyone."

As they drove slowly home, they felt disappointed and a little sad. A tree meant so much at this time of year. They wondered if Uncle Mont and Uncle Roy had been able to find any. They, too, had been hunting for trees.

All at once Joe cried, "Look, Mom, look! There is a boy with a tree. Let's find out where he got it."

Faster than one could say "Jack Robinson," they drove up beside the little boy.

"Where did you get it? Where did you get it?" the children cried as they pointed to the tree. [End of Scene I.]

"Down at the church," said the boy as he pointed to the building he had just left. "There is a great big one there, too. They don't know what to do with it. Maybe they will give it to you."

Quickly they hurried inside to where the tree was. The decorations were being taken off, but the talk was mostly about what to do with the tree.

"We would like to buy the tree if you will sell it," said Dad Toronto to the man who seemed to be in charge.

"Well, bless you!" said the man. "We were just wondering what to do with it. If you will take it out of here, you may have it."

The children were delighted. Mom and Dad were mighty pleased, too. Now they really would have a tree for Christmas. It seemed no trouble at all for everyone except Dad to hang onto the tree through the open windows of the car. It was heavy, and the air was very cold; but they did it. Dad drove ever so carefully, so as not to shake the tree from its

resting place on the fender. [End of Scene II.]

When they arrived home, the first thing they did was check with Uncle Mont and Uncle Roy to see if they had found their trees. The answer was a sad, "No."

"Come up here and see ours," the children begged. "It is so big that maybe it will do for all of us."

Soon Uncle Mont and Uncle Roy arrived, and a council was quickly under way. It really was big enough for three, they decided, if only it could be divided the right way.

"Well, since you were the ones to get it," said Uncle Mont, "you should have the top third."

"Then, Uncle Mont," the children said, "you have the middle third, and Uncle Roy the bottom."

When it was all agreed, the tree was sawed in designated places. Of course the Torontos did not have to do much, because theirs being the top third, it was well shaped. Uncle Mont rearranged and wired a few boughs, and his was all right.

Not to be outdone, Uncle Roy got a broom stick, bored some holes in it, and then inserted the long low boughs from his third. Believe it or not, it turned out to be a really handsome tree. No one ever had more fun, and all three families had Christmas trees. [End of Scene III.]

When Uncle Mont and Uncle Roy had gone home with their trees, there were still a few branches lying on the floor. This whole tree was so precious to them that not even one branch was to be wasted.

"I know!" said Mother Toronto. "Our neighbors, the Petersons, next door are having their first Christmas in America. They do not have a tree, either. Why not make one for them out of the branches that are left?"

With vim and vigor, and with the help of Dad and Mother, the children started out on this new project of making a tree; and it was good. Not only was it good, but to them it was beautiful. With eagerness and happy hearts they trimmed it with ornaments just as they had done their own. They could hardly wait until morning to give it away.

"One more thing," said Mother Toronto. "Their

(For all Christmas lessons.)

father has not had much work since they came here. I doubt very much if they will have many gifts—maybe none. How about each one of you choosing a toy or book, or whatever it is that you love most, and giving it to them tomorrow so that Mack, Eddie, Judy, and Dorothy will have a happy and wonderful Christmas, too.”

Before long the five little boys and their little sister, Helen, had selected and wrapped two books (*The Night Before Christmas* and *The Babe in the Manger*), a lovely doll, a train, train tracks and railroad cars to go with it, a baseball and bat, two good puzzles, and a box of magic tricks. [End of Scene IV.]

Next morning, even before they had opened their own gifts, the five little Toronto boys, with Mother, Father, and baby sister, Helen, made an early call on the neighbors next door. Each was carrying an attractively wrapped gift, while Dad carried the tree.

The neighbors were so surprised and delighted that they clapped their hands and shouted for joy. The mother was so grateful that she cried, but her tears were tears of joy. [End of Scene V.]

As they returned home, Wally said to his Mother, “Sharing is what Jesus would like us to do, isn’t it, Mom? And we did it. I thought it was fun!” [End of Scene VI.]

### How To Present the Flannelboard Story:

#### Characters and Props Needed for This Presentation:

The Toronto family in their car. (ML32.)  
A young boy with a Christmas tree. (ML33.)  
The Toronto family at home with their tree, as they divide it with Uncle Mont and Uncle Roy. (ML34 and 35.)

The Toronto children with a tree (ML36) and gifts (ML37a and ML37b) for their neighbors.  
The Peterson family (ML40) as they receive the gifts and the tree from the Torontos. (ML38 and ML39.)  
Wally, age 10, and his mother as they walk toward home. (ML41.)

#### Order of Episodes:

##### Scene I:

*Scene:* A cold, snowy Christmas Eve.

*Action:* The Toronto family (ML32) are seen as they drive along a snowy street looking for a Christmas tree to buy.

##### Scene II:

*Scene:* Same as Scene I but with a church building on one side of the road.

*Action:* A young boy (ML33) is seen, walking along carrying a small tree. The Torontos (ML32) stop to ask him where he got it. He tells them that he got it from the church and that there is still another one there.

##### Scene III:

*Scene:* The large living room of the Toronto home.

*Action:* The big Christmas tree given them by the church group is being divided with Uncle Mont and Uncle Roy. (ML34 and ML35.)

##### Scene IV:

*Scene:* Same as Scene III.

*Action:* The Toronto children (ML36) build a tree for the Peterson family, using leftover branches of their tree. Some of the children are seen wrapping gifts to be given to the Petersons along with the tree next morning. (ML37a and ML37b.)

##### Scene V:

*Scene:* The Petersons’ living room.

*Action:* The Toronto family (ML38 and ML39) is seen presenting the Petersons (ML40) with the tree which the Torontos had made and the gifts they had wrapped. The Petersons are delighted. Mother Peterson has tears in her eyes. The children are excited and happy.

##### Scene VI:

*Scene:* An outdoor scene.

*Action:* Wally is seen walking by his mother. (ML41.) He takes hold of her hand; and as she looks at him, he says, “Sharing is what Jesus would like us to do, isn’t it, Mom? And we did it.”

Library File Reference: Christmas.





EDITOR'S NOTE: An imaginative tale for children, suggestive of the spirit of Christmas. Reprinted by permission. Copyright Guideposts Magazine, Carmel, New York, N.Y., 1963.



# The Faded, Blue Blanket

by Fred Bauer

The most frightened shepherd that night was little Ladius, just 10. He cowered behind his three older brothers when the blinding star lit the hillside. When the angel appeared, he hid behind a huge rock.

Yet after Ladius heard the glad news, fear left him; and he limped back to his brothers who were planning to set out for Bethlehem.

(For Course 2, lesson of December 13, "Love Makes Us Want To Share"; for Course 4, lesson of December 20, "Christmas Lesson"; and for Course 6, lesson of December 20, "Christmas, a Time for Loving and Giving.")

"Who will tend the sheep?" asked Samuel, the oldest at 16. Ladius, leaning against his shepherd's crook to support a crippled foot, volunteered:

"I'd only slow you down. Let me stay with the sheep." He bit his lower lip as he talked. The brothers weakly protested, then made plans to go.

"We must each take a gift," said Samuel. One brother chose his flint to start a fire for the Christ Child. Another picked meadow lilies to make a garland for the King. Samuel decided on his most precious possession, his golden ring.

"Here, take my blanket to Him," said Ladius. It was badly worn—faded with patches.

"No, Ladius," said Samuel tenderly. "The blanket is too tattered to give even a beggar—let alone a King. Besides, you will need it tonight."

The brothers departed, leaving Ladius alone by the fire. He laid his head upon the blanket and buried his face in his hands. Tears forced their way between his fingers, but soon the hush of night soothed the boy's heartbreak. *The world in silent stillness lay.* . . .

"Are you coming, Ladius?" called a voice. Standing nearby was the same angel who had brought the news. "You wanted to see the Child, didn't you?"

"Yes," nodded Ladius, "but I must stay here."

"My name is Gabriel," said the angel. "Your sheep will be watched. Take my hand—and bring your blanket. The Child may need it."

Suddenly, Ladius was outside a stable. Kneeling by a manger were his brothers. Ladius started to call out, but the angel lifted a finger to his lips.

"Give me the blanket," Gabriel whispered. The angel took it and quietly covered the Baby. But the blanket was no longer faded. Now it glistened like dew in the brilliance of a new day.

Returning, Gabriel squeezed Ladius' hand. "Your gift was best because you gave all that you had. . . ."

"Wake up, Ladius, wake up." The boy rubbed his eyes and tried to shield them from the glaring sun. Hovering over him was Samuel.

"Did you find Him?" asked Ladius.

"Yes," smiled Samuel, "but first tell me why you were sleeping without your blanket."

Ladius looked about wonderingly. The faded, blue blanket was nowhere to be found—then or thereafter.

Library File Reference: Christmas.





The 1964 Sunday School Handbook is off the press. Except for chapter 12, there are few changes other than those of a technical nature.

Chapter 6 defines Course 2 as beng composed of children from Courses 1 and 1a who, on the first Sunday in January of each even year, are 4 or 5 years of age.

Chapter 12, which dealt with enlistment work in the 1961 handbook, now reads as follows:

## "TEACHER-PUPIL CONTACT"

"Separate Sunday School enlistment work has been abolished. The enlistment work of inactive families is the responsibility of the Home Teaching program. Under that plan the teachers give to the Sunday School superintendent lists of those pupils who are consistently absent from Sunday School. The superintendent in turn discusses these lists with the bishop in the bishop's council. The home teachers take the initiative in seeing that these families are approached in the proper way. Sunday School teachers will be called upon from time to time to aid the home teachers in the en-

listment work and may be asked to explain to the inactive members the functions of the Sunday School, the subject matter, or such other matters that may help the home teacher to interest the inactive member in attending Sunday School.

"On the other hand, the Sunday School teacher has a distinct responsibility of keeping close contact with members of his class who have been attending Sunday School regularly. When one of these members is not present, the teacher does not ordinarily report his absence to the superintendent, but instead, makes personal inquiry at the home to see whether he is ill or is becoming disinterested or is absent for some other reason. If his absence continues, the problem is then referred to the superintendent and through him to the bishop's council and the home teacher.

"The close teacher-pupil relationship so necessary to successful teaching is not destroyed by the home teaching program. It is not intended that all relationships between the teacher and pupil should go through the home teacher. For

instance, the Sunday School teacher makes assignments directly to the pupil. The pupil may be asked to participate in a forthcoming lesson, to give a recitation, to do research, or to learn a verse of scripture. He may be asked to give a 2½-minute talk in class or in the worship service. He may be assigned to lead the sacrament gem. In each instance the teacher has the right to make contact in reference to these assignments, directly with the pupil at his home, by telephone, mail, or personal visit. A teacher may call at the home of a pupil who is ill, and send birthday or "get-well" cards to members of his class.

"Teacher-pupil relationships are sometimes improved by parties. Sunday School teachers have the right to hold class parties at the teachers' homes or at the homes of some of the class members. Any class party, however, which entails travel out of the ward should be held only with the consent of the bishop."

—Superintendent  
David Laurence McKay.

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## Answers to Your Questions

### Are Class Recreations Permitted?

*Q. To what extent should Sunday School class parties, outings, and socials be permitted?*

—*South Bear River Stake.*

A. Class parties are for the purpose of bringing students and teacher closer together with a view to stimulating interest in the Sunday School class. They also enable the teacher to obtain a better understanding of the characteristics and individual

differences of the students. Any Sunday School class affair held outside the ward should first receive the approval of the bishop. Sunday School class socials should not interfere with ward nor stake functions planned under the direction of the Young Men's and Young Women's Mutual Improvement Associations. Sunday School class socials, however, are under the direction of the Sunday School teacher, superintendent, and bishop.

—*General Superintendency.*

**C**HRISTMAS is always.

It was always in the heart of God. It was born there. Only He could have thought of it.

Like God, Christmas is timeless and eternal, from everlasting to everlasting.

It is something even more than what happened that night in starlit little Bethlehem; it has been behind the stars forever.

There was Christmas in the heart of God before the world was formed. He gave Jesus to us, the night the angels sang, yes—but the Bible tells us that Jesus shared a great glory with the Father long before the world was made. Jesus was always, too!

Christmas is always. It has been always.

But we have not always understood it!

—*Dale Evans Rogers.*

From *Christmas Is Always*  
(Fleming H. Revell Company, publishers).

### "A GIFT FOR GRANDFATHER"

"Happy is the man that hath his quiver full of [children]. . . ." (*Psalms* 127:5.) When that man becomes a grandfather, as has Elder Howard W. Hunter of the Council of the Twelve and subject of this month's cover picture, his grandchildren<sup>1</sup> fill his heart to overflowing. And they bring him gifts, too. Whether these gifts be flowers or something made by little hands and big hearts, they are received as though they were ". . . apples of gold in pictures of silver." (*Proverbs* 25:11.)

—*Richard E. Scholle.*

(For Course 1, lesson of December 27, "Jesus Taught Us To Love.")

<sup>1</sup>Grandchildren of Elder Hunter on the cover are Kathleen and Anne Hunter, children of Richard A. and Nan Green Hunter, Berkeley Ward, Oakland-Berkeley (California) Stake. Library File Reference: Family Life.

## Memorized Recitations

for Dec. 6, 1964

Scriptures listed below should be recited in unison by students of Courses 6 and 12 during the Sunday School worship service of Dec. 6, 1964. These scriptures should be memorized by students from these respective classes during the months of October and November.

### COURSE 6:

(In these two verses, Luke explains the identity of the three members of the Godhead as seen by Stephen when he was stoned.)

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God,

and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

—*Acts* 7:55, 56.

### COURSE 12:

(Paul stresses the importance of taking the sacrament in remembrance of the Saviour.)

". . . Take, eat: this is my body, which is broken for you: this do in remembrance of me. . . . This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

—*I Corinthians* 11:24, 25.

## COMING EVENTS

Oct. 2, 3, and 4, 1964

Semi-annual  
General Conference

• • •

Oct. 4, 1964

Semi-annual  
Sunday School Conference

• • •

Dec. 20, 1964

Christmas Worship Service

# HOW TO ORIENT A CONVERT

by Fred W. Schwendiman\*



Let us walk for a few minutes in the shoes of a newly-baptized member of the Church. And let us also accompany one who has been converted and baptized but is now inactive.

As we enter the foyer of the branch chapel before Sunday School, is it not wonderful to be greeted with a warm, welcome smile and a hand shake? Is not this a simple and satisfying experience? So far as we are concerned, with this welcome Sunday School is off to a good start.

Many more simple and thoughtful acts and gestures on the part of leaders and members all add up to a tremendous result. All of them do not take place at the chapel. Many of them were at work, or should have been, long before Sunday morning. Some will be applied and become effective later. In fact, in the Church this is a never-ending process as every member fulfills his responsibility as a missionary. This is a missionary Church.

The *welcome atmosphere* in Sunday School lifts us up. It rings with sincerity because it comes from the love and interest of dedicated leaders. This welcoming process has become a priesthood responsibility within the two areas of home teaching and missionary work—home teaching is missionary work to the members, and missionary work is home teaching to the nonmembers.

These two programs, represented within the Priesthood Executive Committee of the ward or branch, and implemented by the ward council, of which the Sunday School superintendency is a part, give a new and effective means of accelerating the integration process.

The superintendency has been personally introduced by the branch presidency or ward bishopric

*A member of the branch presidency or ward bishopric greets the new investigators or returned, inactive Church members.*

\*President of the New Zealand South Mission.



EDITOR'S NOTE: This teacher improvement lesson is part of a series which relates to the 1964 Sunday School Conference theme, "We'll Keep a Welcome." Sunday School General Board members are visiting stakes and missions during the 1964 Quarterly Conferences to give further instructions about this theme. All stake board advisers and mission

supervisors are urged to keep these articles for future reference. Ward and branch officers and teachers in the Sunday School are requested to study and apply the principles presented in this series. Thus, a Church-wide effort to keep a welcome will be presented through all Sunday Schools during the 1964-65 year.

## SIXTH IN A SERIES ON "WE'LL KEEP A WELCOME" IN SUNDAY SCHOOL

to the new investigator and also to the inactive member. Next, the superintendency introduces the teacher of the proper group, and the teacher and class officers take up their responsibilities. This personal interest develops an easy and natural welcome atmosphere in the classroom.

The spiritual and welcome atmosphere of the worship service has already partly absorbed the newcomer. Services that start on time, evidence of careful preparation in music and talks, deportment, reverence, well-arranged seating, officers and teachers in their places—all these combine to invite the presence of the Spirit of the Lord.

Teachers understand that it is the Sunday School's responsibility to teach the Gospel to all ages. Class members are encouraged to express themselves, and an informal manner puts them at ease. The teacher knows he is a member of the faculty of a marvelous and unusual institution of learning. He knows he is in his position by proper authority. His testimony is unwavering. He is sure of his ground, yet humble, considerate, and understanding. He teaches with the accompaniment of the Holy Ghost; all class members feel this, respect him, and love him. They grow to feel that they are a part of the Sunday School and that they belong and are wanted. This is genuine fellowshiping.

The teacher knows the advantages of close cooperation with the fellowshiping coordinator of the investigators and new members, and also with the Home Teacher who is responsible for the progress of inactive members. This is a most valuable link in orienting and integrating.

The superintendency is anxious that everyone be greeted personally, warmly and that names are remembered. At the beginning of Sunday School a brief announcement should be made regarding classes for the benefit of newcomers and visitors in the congregation who have not been introduced to their class instructors. They may meet one of the superintendency in the foyer at time of separation from the worship service to receive directions to their classes and to be introduced there. Before the class time is over a sincere invitation is given to all

to return next Sunday. Small and easy assignments are given to new members when they are ready for them. With a pleasant follow-up, interest is created.

The teacher takes time for occasional private chats with members of his class. He explains to the new ones the organization of the Sunday School and the plan and purpose of the worship service. When people are so informed, they feel closer to the program; and they actually become a part of it. They become interested to the extent of wanting to tell others.

Well, we have come to know that to orient a convert or to reactivate a member is purely and simply a personal matter. No mechanical device can do it. We cannot truly live without friends. We all need someone who warns us against evil, who helps us when we err, who inspires us with ideals, who lifts us up when we are discouraged, and who never loses faith in us. This is especially true of new converts and inactive members. Joining the Church means a complete change in their way of life, with new friends and associations.

It is our responsibility and opportunity to extend to them the hand of fellowship. With all of the Sunday School cooperating in this program, sometimes only a little effort is required on the part of a member in a Sunday School class to personally accomplish the orientation of a new friend.

Elder Mark E. Petersen, of the Council of the Twelve, has said:

*I have often thought that instruction in the Gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utterly folly for us to avoid or ignore the responsibility we have of properly fellowshiping those who are brought into the Church. —(Instructions to Mission Presidents.)*

The secret of how to fellowship and orient a convert or an inactive member in the Church is prescribed by the Saviour himself:

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matthew 7:12.)*

Library File Reference: Fellowship.

# Hymns for Christmas

Senior Sunday School Hymn for the Month of December



HYMN: "Hark! The Herald Angels Sing"; author, Charles Wesley; composer, Felix Mendelssohn; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 60.

Here we have a masterpiece of music written by that prince of composers, Felix Mendelssohn. This music is not only superb from a composer's standpoint; but what is more important, it is inspiring to the singer and listener. The music itself encourages vigorous singing.

## To the Chorister:

Vigorous singing is not breathless, hurried singing. Rather it is singing to a tempo which will be comfortable for everyone, so that no one will be even aware of such a thing as tempo. It sometimes happens that a chorister gets unduly excited and wants to beat time faster and faster. He has a feeling that he gets more out of the singers when he is driving them. Well, let him calm down. The metronome mark here indicated is very good and may be varied slightly, either slower or faster.

As chorister, if you feel that you get vigorous results only by the use of a fast tempo, then try beating a vigorous beat, using larger beating patterns and making your beats more angular, rather than rounded.

Another method of getting strength into the performance is to maintain a steady tempo. This hymn can take a metronomic, rigorous beat. Most of Mendelssohn's music calls for a very steady pulse. Use no *rubatos* here; they are expressive of weakness. Use a slight *ritard* at the end.

## To the Organist:

You will find this is not an easy hymn to play. The fingers are stretched out quite a bit in the left hand. As has often been indicated on this page, when the bass note is far below the tenor note, then help yourself by playing the tenor note in the right hand with the upper parts.

If your organ has pedals, play them throughout except for the third line.

Try for a vigorous performance by a bright organ tone. No *tremolo*. Imagine hearing this music in jittery tones! Rather, you want it strong in feeling. Keep the pulse steady, somewhat in the style of a rather fast march, with a step on each quarter note.

Be careful of the note values in the first measures of the fourth and fifth line. The fourth line has four quarter notes. Beat them out evenly. In the last line, note the dotted quarter and eighth notes.

Finally, try to play the melody rather *legato*, at the same time playing the three lower parts more detached for rhythmic emphasis. The results will be magic.

Are you practicing and perfecting yourself in all this at the monthly preparation meeting? Have you studied that wonderful new book, *Worship in Song* by Clair W. Johnson? We recommend it.

—Alexander Schreiner.

(The Senior Sunday School hymn for the month of January, 1965, will be "Prayer Is the Soul's Sincere Desire," *Hymns*, No. 220.)



## Junior Sunday School Hymn for the Month of December

HYMN: "Far, Far Away on Judea's Plains"; author and composer, J. MacFarlane; *The Children Sing*, No. 163.

"Far, Far Away on Judea's Plains" is a short, happy song for a delightful holiday season. Sometimes the expectancy and preparation for Christmas seems more important to children than the real purpose of the holiday. We need to implant in youngsters the real meaning that has come to us because of the birth of a divine child.

This is an exceptional opportunity to stress the importance of the birth of our Saviour. Telling is not teaching; so we need to show by our exuberance that we are as thrilled about this event as if we had been one of the shepherds. The fact that they were closer to the event and lived in a time of fewer luxuries need not make it more important to them than to us. It should give a feeling of real joy to all Christians. When this feeling pervades, our countenances and posture and aura can all help tell the true meaning of Christmas.

### To the Chorister:

The story of the birth of Christ never grows old to those who love Him. There are many beautiful pictures to help children understand the details of this special, blessed event. Some terms that would likely need explaining in this song are "Judea's plains" and "shepherds of old." Use the picture, *A Shepherd* No. 3-15, or *The Shepherds*, No. 5-6, from the picture packet for Course 1a. They not only depict the shepherds, but display Judea's plains.

Connect these pictures and the song with the birth of the Saviour by using picture No. 5-12, *One Night in Bethlehem*, from the same picture packet. Tell the children that this picture shows where the shepherds went and why they were so happy that they sang "Glory to God in the highest, and on earth

peace, good will toward men." (Luke 2:14.)

One of the beauties of this song is that the words and music fit together. Important words are sung on longer notes, then strengthened by the rest that follows, leaving the message of "Glory to God" by itself.

Be sure to observe the rhythm as it is written. This is a Christmas song children should use and enjoy all their lives. Help them learn it correctly so that they will continue to use it with zest and assurance.

Some of the more mature children will likely know the first verse. They should enjoy reviewing it but will want to learn something new, too. To meet this challenge, teach them the third verse. The words are self-explanatory.

### To the Organist:

Simplify the accompaniment for children. It is presented here as a duet for the verse and as a quartet for the chorus. Make it easier

for children to hear and follow the melody by playing only the melody and bass on the verse, and the melody with a simple bass on the chorus. This will necessitate omitting the left hand runs and tenor part. Play this simplified accompaniment until the children are all responding by singing. Sometimes children can hear and reproduce a melody from an instrument when they fail to do so from another voice.

If your group can sing the song with assurance when you play the simplified accompaniment, add the full accompaniment as a challenge for them. This is a challenge for you, too. It necessitates that you create a simple accompaniment, then later play it as it is written. This will require practice.

Try to make this song one of the highlights of the Christmas season for your Junior Sunday School.

—Mary W. Jensen.

(The Junior Sunday School hymn for January, 1965, will be "I Think When I Read That Sweet Story," *The Children Sing*, No. 9.)

## December Sacrament Gems

### FOR SENIOR SUNDAY SCHOOL

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."

—Matthew 6:24.

### FOR JUNIOR SUNDAY SCHOOL

Jesus said: "... Thou shalt love thy neighbour as thyself."

—Matthew 22:39.

## Organ Music To Accompany December Sacrament Gems

Andante

Robert Cundick

Organ Music To Accompany December Sacrament Gems



# BENEVOLENCE OF THE CHURCH

by Alberta Huish Christensen\*

*And inasmuch as ye impart of your substance unto the poor, ye will do it unto me. . . .* (Doctrine and Covenants 42:31.)

Concern for the welfare of others underlies all benevolent service. In its fullest application, it is far more meaningful and substantial than the mere bestowing of alms upon the poor. True benevolence implies a genuine love for one's fellowman.

The Lord has laid upon His Church the obligation of providing the necessities of life for such of its members as are unable to provide for themselves and who do not have relatives who can provide for them.<sup>1</sup>

The Church of Jesus Christ of Latter-day Saints is effectively organized to render benevolent service to its needy members. This service considers the various aspects of man's spiritual and temporal needs. It takes into account the worth and dignity of each individual, his right to a degree of temporal independence as well as his obligation to render service to others.

"Ever since its organization in 1830, the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift, and fostered the establishment of employment-creating industries; it has stood ready at all times to help needy, faithful members."<sup>2</sup>

In 1936 the General Welfare Committee was organized by the First Presidency of the Church. The primary purpose of the Church Welfare Plan "was to set up, in as far as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people. The aim

\*Sister Alberta Huish Christensen for the past 16 years has been a member of the General Board of the Relief Society. She has served in the presidency of a ward Relief Society. She received her B.A. degree from Brigham Young University. She and her husband, Carl J. Christensen of the Deseret Sunday School Union General Board, are parents of four children. (For Course 16, lesson of December 13, "Church Program for the Material Needs of Its Members"; for Course 28, lesson of December 27, "Practical Religion—Benevolence of the Church," and of general interest.)

<sup>1</sup>See Welfare Plan, Handbook of Instructions, page 2.  
<sup>2</sup>Welfare Plan Handbook, Introduction, page 1.

*Giving help to the poor is responsibility of the bishop.*

of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle in the lives of our Church membership."<sup>3</sup>

The constantly expanding welfare program has undergone several changes. When first introduced into the Church, it was known as the Church Security Plan. "Later the name was changed to its present designation—the Church Welfare Plan. . . . As one of the four priesthood-centered programs of the Church, it now may also be aptly referred to as the Church Priesthood Welfare Program."<sup>4</sup>

"Church welfare accepts as fundamental truth the proposition that one's economic maintenance rests (1) upon himself, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof."<sup>5</sup>

### Bishop's Responsibility

From the foreword prefacing the *Welfare Plan Handbook*, we read that the care of the poor is by revelation made the duty of the bishop, and that every member of the ward is subject to call by the bishop to assist in this work. Primarily he works through individual ward members, for over all of them he has jurisdiction for this purpose.

Thus we see that "by the word of the Lord sole mandate to care for and the sole discretion in caring for the poor of the Church is lodged in the bishop. It is his duty and his only to determine to whom, when, how, and how much shall be given to any member of his ward from Church funds and as ward help."<sup>6</sup>

Bishops are in a position to know intimately the conditions of the membership for which they are responsible. "In turn they have the right to claim full and active cooperation from the priesthood quorums and Relief Society, both of which are charged with the responsibility of helping their fellowmen."<sup>7</sup>

### Fast Offering

The resources from which bishops obtain the necessities to meet their welfare needs are: fast offerings, miscellaneous contributions, and welfare production.

A once-a-month Fast Sunday has been appointed by the Church; and its members have been asked to observe this designated day by fasting and by contributing, for the benefit of the poor, at least the cash equivalent of the meals from which they have

abstained. Each member of the family thus has an opportunity to share in the spiritual growth which comes from this service to others. It is a fine training for children, preparing them for greater benevolent services in the years to come.

### Relief Society

Since the earliest days of the Church, Relief Society has been (and is today) the bishop's chief help in administering to the needs of those in distress. It has lived up to its objective which the Prophet Joseph Smith said, on the day its organization was completed, "is the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes." It has lived up to the prediction then made to the Relief Society sisters that "they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan and make the widow's heart to rejoice."<sup>8</sup>

In fulfillment of the Prophet's words, Relief Society members have given assistance to the sick, the home-bound, and the handicapped. They have brought comfort and understanding to families where death and other sorrows are experienced.

Relief Society helps in the production of items which are placed in the bishops' storehouses. Welfare sewing, which comes to the ward through the bishop, is one of its responsibilities; it also participates in welfare canning activities.

At the direction of the bishop, the Relief Society president visits the home of families in distress to ascertain what help may be necessary. She reports to the bishop her recommendations of what is needed; she prepares a bishop's order for his signature, and the immediate needs are met.

Relief Society also aims, through its work meeting program, to assist mothers in the wise use of family resources, and in the wisdom of provident living; and it encourages them to teach their children the value of work. These factors may be of material value in preventing the need for welfare assistance.

In summary of the benevolent services of the Church to its membership, these words of God and of His Son are relevant: "Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief. . . ." (Doctrine and Covenants 44:6.) Also, "Thou shalt love thy neighbour as thyself." (*Matthew 22:39.*)

<sup>3</sup>Conference Report of The Church of Jesus Christ of Latter-day Saints, October, 1936, page 3.

<sup>4</sup>Priesthood Correlation in the Welfare Program, page 1.

<sup>5</sup>Welfare Plan Handbook, Introduction, page 1.

<sup>6</sup>Welfare Plan Handbook, page 6.

<sup>7</sup>Priesthood Correlation in the Welfare Program, page 44.

<sup>8</sup>Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, Volume IV, page 567.  
Library File Reference: Welfare Program—Mormon Church.



CHRISTMAS IN TAIWAN . . .

## CHRIST IS IN THEIR HEARTS

*by Blaine D. Porter\**

As a newly arrived missionary in Hsinchu, Taiwan (Formosa), I sat in the city hall in mid-December and watched an event that in some ways was new to me, and in other ways it was new to the people who filled the hall.

On the stage a beautiful young Chinese woman sat with her children at her feet and told them a story. She told of a star, a promise to a group of shepherds, and of a child who was born in a manger. As the scenes began to unfold before us on the stage, they revealed a story familiar to me, marked only by such unusual touches as a bamboo manger and rice-straw that filled it, and the strange speech used by the actors. To the others who sat in the hall, the speech was not strange; but the story was oftentimes unfamiliar. Christianity is new to China.

I say "new" even though early tales of Christ were brought to China by travelers and traders centuries ago, because such things are new to a land that claims a recorded history of over four thousand years, and whose great philosophical tradition started as early as Confucius in 500 B.C. The Church of Jesus Christ of Latter-day Saints came to

Taiwan only in 1956 and to Hong Kong only slightly earlier. In this city of Hsinchu, the all-important message of Christmas presented by four missionaries and a small number of Saints and investigators of the Gospel was being given for the first time. For those who followed up the message contained in the program with further investigation, this was only the first of a lifetime of commemorations of the birth of Christ. For others, December 25 remained just another day, as it had been for centuries; the Chinese have never celebrated Christmas. However, new traditions grow out of today's events; and, if you were to visit this land at Christmastime now, you would see a growing number of Latter-day Saints building a new tradition of Christmas for their children.

Although other Christian churches have told the story of Christ to the Chinese for centuries and the British who govern Hong Kong have interjected a flavor of European Christmas, the real significance is to be found in the branches of The Church of Jesus

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(For Course 10, lesson of December 6, "End of the Mission"; and for use during scheduled Christmas class lessons.)



Christ of Latter-day Saints. It is here in these often small groups of Saints that Christmas achieves its real meaning. Commercialism has no place, for Christ is in their hearts.

Members of the Kowloon District (Hong Kong) of the Southern Far East Mission several years ago made their preparations for the coming Christmas. On Saturday, Christmas Eve, they met together at the chapel, and after a word of prayer boarded the double-decker buses and rode to the largest hospital in Hong Kong. For several hours they moved from wing to wing, singing the songs of Christmas, the songs that told of the birth of Christ. There was no snow on the ground, but poinsettias bloomed along the walls. The slight chill in the air that night was dispelled by the warmth of the feeling of those who sang and those who listened. As the lights in the hospital began to go out, the group returned to the chapel, only to sit and stand reverently around the piano, singing still. Refreshments were served, and Santa Claus made his entrance. The children rushed to him to sit on his lap and whisper in his ear, not because they wanted the candy he had for them or to ask him for presents, but because they

knew him and wanted to tell him that they loved him.

The next day was Christmas, but it was Sunday; and Santa Claus was forgotten. Little children stood at the side of the pulpit and told of the Christ child, and adults bore their testimonies of His divinity. And the missionaries, many of whom were away from home for their first Christmas, stood in awe as they were taught by these humble people the true meaning of Christmas—a Christmas in which Christ was all-important. The teachers learned from the students.

These stories are only two of the many that took place then and will take place this year in China.

No, most Chinese have never celebrated Christmas. For them the New Year is the time for feasting, high spending, and gift-giving. However, Christmas is a new day with a special meaning for those Chinese, as for all people who have found a new life with new meaning. Christmas is a time for giving only those things which are important—love, joy, faith. Christmas is the day commemorating the birth of Christ, and it is reserved for Him.

Library File Reference: Christmas.



*Performers in a Chinese Christmas play.*



*The Southern Far East Mission.*

# JESUS THE CHRIST

by Lowell L. Bennion

## JESUS THE CHRIST TO RETURN

Lesson 44, Dec. 6, 1964

Chapter 42, pages 780-785

**T**HAT Jesus Christ will return again to the earth as Lord and King and reign a thousand years is a fundamental belief of Latter-day Saints. This event is heralded in all the Standard Works, more particularly in the New Testament and the Doctrine and Covenants, as Brother Talmage illustrates profusely. The Saviour's second coming has been a guiding and motivating theme of the restoration. The Church was established, in part, to prepare the way for the coming of the Son of Man.

There are some major concepts of interest to us on this subject. We shall discuss them in turn.

### What Do We Know?

#### Question:

What things do we learn from the scriptures pertaining to the Saviour's second coming? (Note specifically *Matthew 24*.)

(1) *The exact time of His coming we do not know.* Jesus said He would come unexpectedly, "as a thief in the night." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (*Matthew 24:36*.) In our day, He has also said, "... the time is soon at hand. . . ." And, "... verily, verily, I say unto you, I come quickly. . . ." (*Doctrine and Covenants 34:7, 12*.) "For the time is at hand; and the day or the hour no man knoweth; but it surely shall come." (*Doctrine and Covenants 39:21*.)

The time element in prophecy is very difficult to interpret. Time is relative to the person who is speaking of it. To a child it must seem as a decade or a century between birthdays, whereas to busy older adults time flies away as on the wings of a jet plane. The Lord is speaking and inspiring these prophecies pertaining to His coming. Years to us may well be as seconds to Him in the light of His eternal perspective. New Testament writers, particularly Paul, seem to have thought His coming imminent. Many Latter-day Saints, now long dead, thought they would live to see the Saviour's triumphant return. The Doctrine and Covenants gave them cause to feel this way. In short, no one can

interpret the scriptures exactly pertaining to time. Christ could come tomorrow; and again, years and centuries may pass. Only the Father knows the hour and the day.

(2) *He will come in power and glory.* The wicked will be confounded and consumed at the glory of His presence; the righteous will rejoice. What will happen to the rest of us, who are both strong and weak, unrighteous and righteous in our lives, has not been revealed. This, Deity alone can judge.

There is a certain deep sense of satisfaction in the thought that Christ will come triumphantly next time. His life was not one of power and glory when He dwelt in the flesh among men. Even then there was strength in His meekness, beauty in His compassion, and graciousness in His love. But then, and since then, men could ignore their earthly Creator and abuse His brethren as they saw fit. However, all men will know of His second coming. And though they will be free to acknowledge or to reject their Saviour, they will be confronted by His presence and by their own way of life, be it good or evil.

(3) As already indicated, *His coming will be a dreadful day for all those who have hardened their hearts, who have done wickedly, and who have not known the sorrow which leads to repentance.* On the other hand, the righteous mortals at the time of His coming, in the words of Paul, "... shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . ." (*I Corinthians 15:51, 52*. See also *I Thessalonians 4:14-17*.)

(4) *Christ's coming will give great impetus to the resurrection.* According to the Saviour, at the time of His coming, "... they shall come forth—yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one." (*Doctrine and Covenants 29:13*.)

### What Shall We Do?

The Saviour in His day warned His disciples by precept and parable to be ready for His coming.

*Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready. . . . (Matthew 24:42, 44. Note also verses 45-51.)*

Consider also the parable of the foolish virgins who

(For Course 26, lessons of December 6, 13, 20, 27, "Jesus the Christ to Return," "The Millennium and Celestial Consumption," Christmas Lesson, and "Teachings of Jesus in Our Lives.")



THE HEAD OF THE RISEN CHRIST.  
BY MICHAELANGELO

## THE MILLENNIUM AND CELESTIAL CONSUMMATION

Lesson 45, Dec. 13, 1964  
Chapter 42, pages 785-792

*... Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. (Doctrine and Covenants 43:34.)*

HOW easy it is for many of us to live out our lives as Martha did, cooking and dusting, or in buying and selling, building and investing, and seeking entertainment. Our values are largely this-world oriented, judging by efforts, concerns, and expenditures of time and money.

Occasionally one meets, at the other extreme, a person who dreams of the celestial glory to be and in a way quite unrelated to the here and now. Such an individual may be so out of touch with the present that he alienates others from his chief concern. The writer recalls a family of children

had no oil in their lamps. (*Matthew 25:1-13.*)

In our day we, too, have been similarly taught by the revelations of the Saviour to Joseph Smith:

*... And he that watches not for me shall be cut off. (Doctrine and Covenants 45:44.)*

*Behold, now it is called today until the coming of the Son of Man. ... Wherefore, if ye believe me, ye will labor while it is called today. (Doctrine and Covenants 64:23, 25.)*

### Questions:

1. How should we prepare for the Saviour's second advent?
2. If you knew for sure that the Saviour would return within five years, would you live differently? How?
3. If you knew this event would occur in six months, would you live differently?
4. Why not change our way of life anyway, not knowing when?
5. In what activities are we engaged which have no meaning for His coming?

Assign one or two class members to speak briefly concerning the theme: How faith in the second coming of Christ affects my life today.

who utterly and bitterly rejected the Restored Gospel because their well-meaning father talked of nothing but eternal glory while their mother worked hard washing other people's soiled clothes to keep the family from hunger.

The ideal of life in reference to time, it would seem to us, would be to live meaningfully in the present but in the context of an eternal perspective. Life is only real and vital in the present. The past is but a memory, and the future nothing more than a possibility. To know life we must live it deeply and richly now, but in a way that will be consistent with our long-range, eternal self-realization. To live mainly in the present is just what we should do, but not for the things which "moth and rust doth corrupt, and where thieves break through and steal." (*Matthew 6:19.*) We are to live now for the things of God, developing in ourselves and in others those

*(Continued on following page.)*



## JESUS THE CHRIST (Continued from preceding page.)

moral, spiritual, and intellectual qualities of life we can take with us into eternity, which reflect honor on our Creator and His Son, and even which bring us the deepest satisfaction now.

### Question:

In terms of the above discussion, how would you describe your present manner of life?

### Two Kingdoms

According to Doctrine and Covenants 65, and Elder Talmage in *Jesus the Christ*, pages 788-789,

1. What is the Kingdom of God?
2. What is the Kingdom of heaven?

Brother Talmage indicates that in modern scripture (e.g. Doctrine and Covenants 65) the Kingdom of God refers to the Church, whereas the Kingdom of heaven is the righteous reign of the Saviour on earth when He shall come in power and glory. The Church is to prepare the way for the Kingdom of heaven to be established at His coming.

Just as an individual must balance and integrate his interest in the present and in the future, so these two kingdoms have an intimate and meaningful relationship to one another. When Christ shall come again, He will establish a righteous and theocratic rule. Satan will be bound and peace will reign on earth. The beloved prophecies of Micah and Isaiah will be fulfilled:

*And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:4. See also Micah 4.)*

### Questions:

1. How can the Kingdom of God prepare for the coming of the Kingdom of heaven? Be specific.
2. How is Satan to be bound? (Note I Nephi 22:24-26.)
3. Presently, the Saviour depends greatly on us to help Him to build the Kingdom of God. Will He need our help any more or less in establishing the Kingdom of heaven?
4. Read Doctrine and Covenants 76:50-70 in which the Celestial kingdom is described beautifully.
  - a. What is man's part in achieving this glory?
  - b. What part of it might be ascribed to the grace of Deity?

## CHRISTMAS LESSON

Lesson 46, Dec. 20, 1964

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)*

**I**N the Restored Gospel great emphasis is placed on man's role in his own salvation. The third

Article of Faith makes the efficacy of the atonement dependent on man's effort. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." If salvation means genuine spiritual growth based on obedience to spiritual laws, then surely man must participate therein with mind and will. Latter-day Saints rightfully reject all Christian interpretations of grace which rob man of moral responsibility.

However, in our emphasis on works, we often overlook the gifts of Christ, His grace, without which all of our works would have been in vain. In this Sabbath prior to Christmas it is fitting that we remind ourselves of how much grace there is in the Restored Gospel.

### The Gifts of Christ

Grace means a gift, an unmerited gift. What has Christ done for us which we did not earn, acts of pure love on our behalf?

1. Under the direction of the Father, He created our mortal life on earth. All the joys of living in nature, with loved ones, friends, and fellow human beings, the thrill of learning, thinking, feeling, creating, and doing presuppose our earthly existence. Do we remember the Saviour as we enjoy the satisfactions of earth life?

2. Throughout the history of mankind, Jesus has been a revealer to the prophets—to the Brother of Jared (*Ether* 3), to Saul of Tarsus, to Joseph Smith, and to prophets in the Old Testament. Under the direction of the Father all three members of the Godhead have been revealers.

Revelation is a gift. Even though we must seek it out of the urgent needs of our human predicament, that Deity should reveal their will to man is an act of grace born of their interest in our welfare.

3. Likewise the Spirit or Light of Christ is the very light and life of men, given freely to sustain and enlighten us, to quicken our intelligence, and to give wings to our moral and spiritual aspirations. This, too, is given graciously and not earned. (See Doctrine and Covenants 88 and *Moroni* 7.)

4. The gift of the Holy Ghost was in the power of the Saviour to give to His disciples of old. This incomparable gift is His to give to us also. True, we must be penitent, meek, and lowly of heart to receive this gift; but it is still a gift. We do not earn it but only the ability to partake of it.

5. The priesthood we bear is the priesthood after the order of the Son of God. It is the power of Deity. True, we must be worthy to receive it; but why should it be bestowed upon us except as a gift of love?

6. Forgiveness has as a root word "give." No one earns forgiveness. If he did, what he receives would be justice. And even though we cannot accept forgiveness without repentance, it is still an act of grace to forgive. Think how forgiving the Saviour was and is!

7. Christ gave His life that we might be moved to repent and to receive forgiveness. He died also and was resurrected that all men—deserving or undeserving—might rise from the grave and have the opportunity of life eternal as resurrected beings, eternal souls. It was not within the power of man to earn or achieve his own resurrection.

8. Jesus was a teacher, a voluntary, unpaid, itinerant teacher who responded graciously and unwearyingly to the spiritual hunger of men. Teaching of this kind is pure grace, unearned and sometimes undeserved by hearers.

9. Finally, one of His greatest gifts to us was the gift of Himself. He was a friend to man, particularly to the poor, the sick of body and soul, the oppressed, the widow, the child, the sinner, the despised publican. He is also our friend. His life was a life of love, and love is always offered as a gift.

The Restored Gospel makes it amply clear that the gifts of Christ are of no avail if they are not accepted with full purpose of heart, but let us not forget at this Christmas Season that without the grace of Christ there would be no life on earth, no resurrection, no fullness of the Gospel, no complete forgiveness, no light of Christ.

#### Questions:

1. What shall be our gift to Christ?
2. What does He ask of us?

... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings ... (John 14:23, 24.)

This is my commandment, That ye love one another, as I have loved you. (John 15:12.)

... Simon, son of Jonas, lovest thou me? ... Feed my sheep. (See John 21:15-17.)

## JESUS THE CHRIST

Lesson 47, Dec. 27, 1964

THIS all too-hurried course, which began in the middle of Talmage's *Jesus the Christ*, draws to a close. We end these discussions reluctantly because the Saviour is the heart and soul of our faith and we know so little of the fullness of His life, teachings, and mission. It is hoped that through having shared with each other this study during the past year, we will have gained an increased interest in a continuing study of His life and mission.

On this last Sunday, perhaps we can best share our high regard for the Master in fellowship with one another. Let it be remembered that through our acceptance of Him, we have entered into a new kind of relationship with both Him and with each other. This is beautifully portrayed in *Mosiah* 5:7-9 and 18:8. King Benjamin points out that through faith and repentance we become born of Him, "spiritually begotten" sons and daughters of Christ. And *Mosiah* 18 gives us a concrete picture of what happens to a community of Saints who truly accept fellowship with the Saviour.

On this last Sunday, we might invite each member of the class to (1) discuss the Christmas lesson, if it was not done last week, or (2) indicate *one place* in which we fall far short of the ideal of Christian fellowship with each other.

The Gospel of Jesus Christ is an ideal. As He lived it, it is beyond our reach in this life. We cannot expect perfection of ourselves or of others, but we can work for improvement. Measured against this Christian ideal:

1. Of what do we need to repent?
2. Wherein can we become more genuine disciples?

Invite each class member to indicate *one way* in which he intends to vitalize his Christian discipleship.

Library File Reference: Jesus Christ.

#### PHOTO AND ART CREDITS

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# Orderly Preservation of Research Notes

by Norman E. Wright\*

As more people engage in research and as new researchers take up work previously initiated by others, there is a problem in avoiding duplication of research effort and in being able to properly document research findings. An orderly system of taking and preserving research notes becomes a real need and deserves the attention of researchers.

Research is a continuing process. And as we must often present evidence from several sources over extended periods of search, it becomes evident that an effective system is necessary in recording this information. The scientist records his observations and experimentations in careful detail and with strict accuracy, and he then carefully analyzes his findings before reaching his conclusions. Should the genealogical researcher do less than this?

It could be stated that our basic objective in genealogical research is the family unit; identified completely and accurately, with references to support our statements. The researcher is trying to construct a family group sheet for each union on his pedigree chart with all the necessary genealogical facts on each individual. It is suggested that the family unit could be the nucleus of a good note-keeping system.

It is agreed that no one system is perfect for all areas of search. The problem of searching several parish registers in Scotland for a christening entry is somewhat different, note-wise, than searching county land and probate records in the United States for confirmation of a death date. However, it should be recognized that certain information is desirable in any orderly system. Some of the more important items of value in note-keeping are as follows:

- Name of the searcher.
- Date of search.
- Surnames of interest.
- Locality of interest.
- Source description.
- Genealogical facts obtained.

(For Course 20, lesson of December 13, "Orderly Preservation of Research Notes.")

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The *name of the researcher* should be entered on research notes to avoid loss of material and to assist in the analysis of research findings. If it is worth listing, it is worth identifying.

The *date of search* can be valuable to guide the searcher in his work. As new surnames are determined, the researcher may need to search again certain records previously searched. The date of search listed on research notes will assist him in this regard. Some researchers insist that the time of search is of no importance, but our experience is that the date of search should be indicated.

The *surnames of interest* might well be indicated as a guide and reminder. Often, we are looking for several different surnames in the same locality and a convenient listing or reminder will aid considerably.

The *locality of interest* should be noted to avoid confusion in analysis work. The marriage extracts of a North Carolina county should not be confused with those of an English parish. Often, it is necessary to search all records of a particular town or county; and to be able to identify each record searched of a particular area would be important.

The *source description* is probably the area where most of us offend good research practices. This should be to the researcher what "chapter and verse" is to the missionary. For proper documentation and for future reference, we should identify each source by title, author, and year of publication; or by name and address if obtained by personal interview. If a family group sheet is worthy of initiation, it is worthy of proper documentation.

The *genealogical facts* obtained are, of course, our real objective and should be so listed as to indicate the context of the original source. Whether it is an extract, an abstract, or a manuscript copy of the entire document, it should reflect the meaning of the original.

The researcher should be able to locate and document any and all of his statements with speed and accuracy. How often have we been guilty of fumbling through page after page of notes looking for an extract important to our problem, but which cannot be found? Some researchers do not retain their





# The Mysterious Visitor\*

by Samuel D. Bogan

In spite of the fun and laughter, young Frank Wilson was not happy.

It was true that he had received all the presents he wanted. And he enjoyed these traditional Christmas Eve reunions of relatives—this year at Aunt Susan's—for the purpose of exchanging gifts and good wishes.

But Frank was not happy because this was to be his first Christmas without his brother, Steve, who, during the year, had been the tragic victim of a reckless driver. Frank missed his brother and the close companionship they had had together.

He said good-bye to his relatives and explained to his parents that he was leaving a little early to see a friend. Since it was cold outside, Frank put on his new plaid jacket. It was his favorite gift. The other presents he placed on his new sled.

Then Frank headed for the Flats, hoping to find the patrol leader of his Boy Scout troop. This was the section of town where most of the poor lived, and his patrol leader did odd jobs to help support his family. To Frank's disappointment his friend was not at home, but running errands.

As Frank hiked down the street, he caught glimpses of trees and decorations in many homes. Although not meaning to pry, suddenly he glimpsed a shabby room with the limp stockings hanging over an empty fireplace. A woman was seated near them weeping. The stockings reminded him of the way he and his brother had always hung theirs side by side. The next morning they would be full of presents. Then he remembered that he had not done his "good turn" for the day.

He knocked on the door.

"Yes?" the sad voice of the woman inquired.

"May I come in?"

"You are very welcome," she said, "but I have no food or gifts for you. I have nothing for my own children."

"That's not why I am here," Frank replied. "You are to choose whatever presents you need for your children from this sled."

"Why, God bless you!" the amazed woman answered gratefully.

She selected some candies, a game, the toy airplane, and a puzzle. When she took the new Scout flashlight, Frank almost cried out. Finally, the stockings were full.

"Won't you tell me your name?" she asked, as Frank was leaving.

"Just call me the Christmas Scout," he replied.

That night Frank saw that his sorrow was not the only sorrow in the world, and before he left the Flats, he had given away the remainder of his toys. The plaid jacket had gone to a shivering boy.

But he trudged homeward, cold and uneasy. Having given his presents away, Frank now could think of no reasonable explanation to offer his parents. He wondered how he could make them understand.

"Where are your presents, Son?" asked his father as he entered the house.

"I gave them away."

"But we thought you were happy with your gifts."

"I was—very happy," the boy answered lamely.

"But, Frank, how could you be so impulsive?" his mother asked.

His father was firm. "You made your choice, Frank. We cannot afford any more presents."

His brother gone, his family disappointed in him, Frank suddenly felt dreadfully alone. He had not expected a reward for his generosity for, in the wisdom of young grief, he knew that a good deed always should be its own reward. It would be tarnished otherwise. So he did not want his gifts back. Frank thought of his brother and sobbed himself to sleep.

The next morning he came downstairs to find his parents listening to Christmas music on the radio. Then the announcer spoke:

"Merry Christmas, everybody! The nicest Christmas story we have this morning comes from the Flats. A crippled boy down there has a new sled this morning, another youngster has a fine plaid jacket, and several families report that their children were made happy last night by gifts from a teen-age boy who simply referred to himself as the Christmas Scout. No one could identify him, but the children of the Flats claim that the Christmas Scout was a personal representative of old Santa Claus himself."

Frank felt his father's arms go around his shoulders, and he saw his mother smiling through her tears. "Why didn't you tell us? We are so proud of you, Son."

The carols came over the air again filling the room with music.

"... And praises sing to God the King, and peace to men on Earth."

(For Course 8, lesson of December 20, Christmas Lesson; and for other Christmas lessons as desired.)

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Library File Reference: Christmas.



THE ALLEGORY OF . . .

## THE TAME AND WILD OLIVE TREE

by Richard O. Cowan

The Patriarch Abraham lived about two thousand years before Christ. Scriptural accounts in both *Genesis* and *Abraham* recount the marvelous blessings promised to this great man.<sup>1</sup> Because of the righteous character of his seed, Abraham has come to be called "the father of the Faithful."

These great promises were renewed to Abraham's son, Isaac, and to his grandson, Jacob. The latter was renamed Israel because of his successfully obtaining a blessing from the Lord. (See *Genesis* 32: 24-28.) Jacob, or Israel, had twelve sons who became the progenitors of the twelve "Tribes of Israel." According to the law of primogeniture the eldest son received a double portion of the inheritance. Because of transgression, Reuben lost his birthright as eldest son, and Joseph, next to the youngest, took his place. (*Genesis* 35:22; 49:4.) Because Joseph was now entitled to this privilege, Jacob counted Joseph's two sons, Ephraim and Manasseh, as though they were his own. (*Genesis* 48.) In this way Ephraim and Manasseh became the

heads of tribes instead of there being a single tribe of Joseph. In addition, the descendants of Levi were given a special assignment to serve in the Lesser Priesthood among all the other tribes.

Following a four-hundred-year period of bondage in Egypt and an additional 40 years in the wilderness, the "children" or descendants of Israel entered the promised land about 1250 B.C. At first they were governed by a system of tribal "judges," but the people demanded a king who could unite them and give them prestige comparable to that of neighboring nations. Saul, David (who occupied the throne about 1000 B.C.), and Solomon successively reigned over the "United Kingdom." This unity came to an end shortly thereafter when the ten northern tribes refused to recognize Solomon's son, Rehoboam, as their king. They seceded from the union and formed their own kingdom under the leadership of Jeroboam. The so-called Northern Kingdom was also known as the Kingdom of Israel or Kingdom of Ephraim because of the dominance of the latter tribe.

The accompanying chart summarizes the important phases of the scattering and gathering of Israel. (For a good discussion of the subject, see *The Articles of Faith*, by James E. Talmage,<sup>2</sup> chapters 17-19; also *A Marvelous Work and a Wonder*, by LeGrand Richards,<sup>3</sup> chapters 15-16.) Notice that several of the groups will have been scattered and gathered more than once. It is interesting that those groups associated with the Northern Kingdom will have the Western Hemisphere, Zion, or the New

(For Course 8, lessons of November 29 and December 6, "Rehoboam the Foolish" and "Jeroboam the Deceitful"; for Course 12, lesson of November 1, "The Blessing of Joseph and Its Fulfillment in America"; for Course 16, lesson of November 1, "The Gathering of Israel"; and for Course 28, lesson of October 25, "Dispersion and Gathering of Israel"; and of general interest.)

<sup>2</sup>See "All May Share the Blessings of Abraham," article and chart by Richard O. Cowan, *The Instructor*, September, 1960, pages 319, 320, and inside back cover.

<sup>3</sup>James E. Talmage, *Articles of Faith, The Church of Jesus Christ of Latter-day Saints*, Salt Lake City, Utah, 1924.

<sup>4</sup>LeGrand Richards, *A Marvelous Work and a Wonder*, Deseret Book Company, Salt Lake City, Utah, 1950.



## THE TAME AND THE WILD OLIVE TREE *(Concluded from preceding page.)*

Jerusalem as their latter-day gathering center; those from the Southern Kingdom will gather in the eastern hemisphere, at the old Jerusalem, which will be rebuilt. It is true that Lehi left from Jerusalem; but he and his group were descendants of Joseph, whose posterity was numbered among the tribes in the north. The chart also indicates that the prophesied gathering is now under way and its complete fulfillment is yet in the future.

The Book of Mormon quotes the writings of Zenos, an Old World prophet, who told the history of Israel in allegory. (See *Jacob 5*.) In verses 3-14 Zenos compared Israel to a tame olive tree which grew old and began to decay (apostatize?). Under the care of the lord of the vineyard (or of the world) the tree put forth some tender shoots or natural branches which were taken and transplanted throughout the vineyard (scattering of Israel?). All these brought forth good fruit except for the branch planted in the choicest place which brought forth part good and part evil fruit. (Nephites and Lamanites? See verses 15-28.)

Verses 29-48 describe how subsequently the wild branches (Gentile influence?) overcame the roots of the tame tree so that it brought forth evil fruit. Even the scattered branches came to bear corrupt fruit (universal apostasy?). Verses 49-74 indicate that the lord and his servants, who were few, went forth for the last time (latter days?) to work in the vineyard. They brought shoots from the natural branches which had been transplanted throughout

the vineyard and regrafted them into the mother tree (gathering of Israel?). At the same time they took branches from the mother tree to graft them onto the trees throughout the vineyard (establishment of church branches throughout the world?). By these efforts the natural fruit, which was choice above all other fruits, was again produced (restoration of the Gospel?).

According to verses 75 and 76 the corruptible branches were cast into the fire (premillennial cleansing of the earth?), and the lord and his faithful servants for a long time (millennium?) enjoyed the fruits of their labors. When, in the end, as described in verse 77, evil fruit again appeared in the vineyard (loosing of Satan?), the lord gathered the good and the evil respectively into their own places (judgment?) and caused the vineyard (the earth itself) to be burned by fire.

Thus the Prophet Zenos outlined in allegory the history of Israel from the beginning to the time when the earth will be consumed by fire and become a celestialized world. As has been shown, the Lord desired to preserve the various branches of His covenant people, Israel. Thus the gathering is one of the most important works to be accomplished during the present dispensation. Let us who have been gathered prove worthy of the great blessings promised to Abraham and his seed. Let us remember that the faithful members of Christ's Church will be accounted as the true Israel of the last days.

Library File Reference: Israel.

## ORDERLY PRESERVATION OF RESEARCH NOTES *(Concluded from page 413.)*

in their sequence of search. The searcher does not attempt to separate the data obtained, either by surname or locality, but simply lists his extracts, abstracts, copy work, and even his comments. These notes will show the "extract number" (cross reference) from the index or list of search and at a moment's notice the researcher can refer from the index of search to the actual notes taken, or can refer from the notes taken to his bibliographical information on the index of search. (See Figure 3.)

A work folder is initiated for each family group on the pedigree. This will hold a "status family group sheet" which shows the known genealogical facts on that family, a "status pedigree chart," and all certificates, clippings, and related documents of the children. There must be a point of dividing material on the family group, and we arrived at this by placing data of the children in the folder of their parents. The husband and wife's genealogical information will be found on the "status family group sheet" in the folder of their name, but documents

relating to them will be found in the folder of their parents.

It is very often advisable to copy information directly onto family group sheets or special pre-printed forms, such as census forms. These, in essence, become part of the manuscript note file. However, the researcher may want to file these in the work folder. If that is the case, the manuscript note file must have an entry indicating where the sheets will be found. We do not suggest that the manuscript notes be broken up and placed in the work folders; but facts from the notes may be copied and placed therein, if desired.

With this index of search and correspondence, the manuscript note file, and the work folder concept, it is possible to provide an orderly listing of sources searched, information located, and a file showing certificates, clippings, documents, and a status family group sheet for each family unit.

Library File Reference: Genealogy.

# The Tame and Wild Olive Tree

## (SCATTERING AND GATHERING OF ISRAEL)



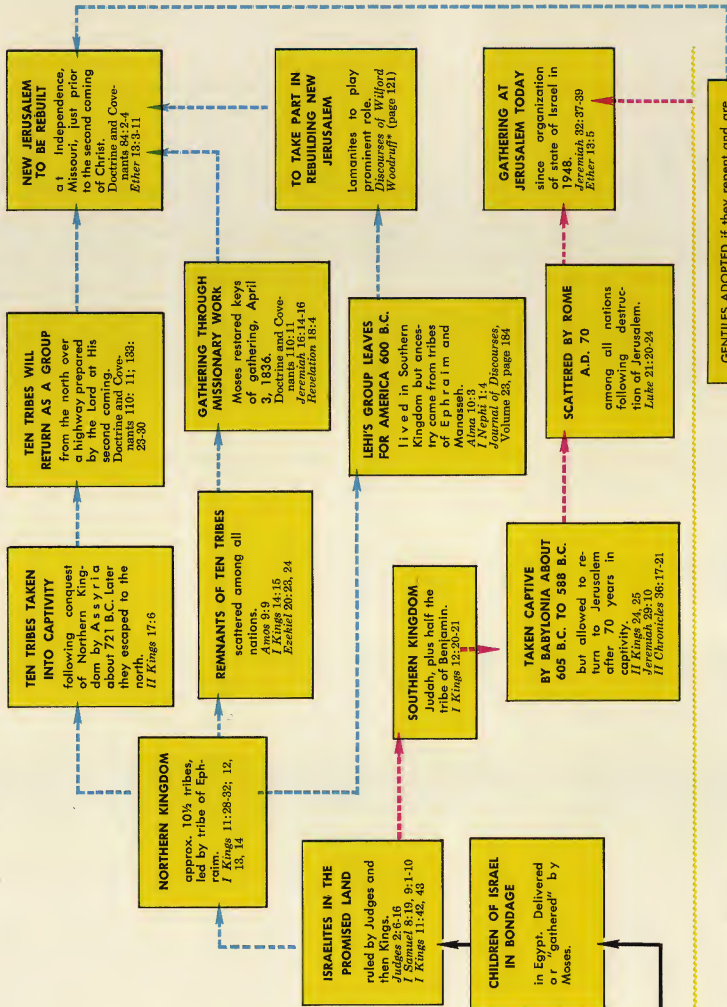
ABRAHAM



ISAAC

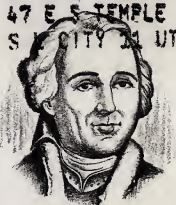


JACOB OR ISRAEL



\*Edited by G. Homer Durham; Bookcraft, Salt Lake City, Utah, 1946.

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## HE WAS A HERO WHERE HE LOST

MARQUIS DE MONTCALM. . . HIS AIM: "To be an honorable man. . ."

Among the cities of North America it is a Methuselah that is different.

Quebec, rising like a fortress on the high cliffs over the silver-gray St. Lawrence River, is old. The city was founded in 1608 by a handsome French explorer, Samuel de Champlain.

We found towered, turreted Quebec full of Old World charm. We wound through narrow, hilly streets where hoofbeats still sound. We munched bread browned to chewy goodness in a wood-burning, outdoor, brick oven on the outskirts of town.

Like most cities, Quebec has its heroes. But Quebec's real hero, if you consider places and buildings named for the man, is the eighteenth century French soldier, Marquis de Montcalm.<sup>1</sup> There are Montcalm Hotel, Montcalm Square, and Palais Montcalm—the city's civic center. A 220-acre National Battlefields Park has been dedicated where Montcalm rode to battle in defense of Quebec. A large, stone monument honors him and his opposing general, James Wolfe.

Why does this old French city so honor Montcalm? After all, he was the Frenchman who lost the city to the British on the September day in 1759. More than that, Montcalm's crushing defeat before Wolfe lost for France her vast empire in the New World.

Several times we walked across those rolling Plains of Abraham

where Montcalm's army was routed by Wolfe's.

Young, gangling James Wolfe's troops at 4 a.m. on Sept. 13, 1759, had moved ashore at a cove about two miles west of Quebec. They clambered up the cliff and four hours later were poised on the Plains for battle.

Riding a black charger, Montcalm led his white-uniformed French army across the Plains to meet the scarlet lines of the British.

Montcalm had much to make his heart heavy on that eventful morning. Eight days before he had placed a French regiment to guard the very cove where Wolfe had landed. Two days later, the vain, temperamental governor of Canada, Vendreuil, had ordered the regiment away from the cove. This was only one of many instances where the governor had crossed the general.

But that morning against Wolfe found Montcalm riding in front of his lines giving encouragement to some 5,000 men. When he ordered an advance, the army moved in three columns, with Montcalm leading the center. Meanwhile, Wolfe had commanded his troops to hold their fire until the enemy was 40 paces away. During the brief battle, Wolfe was mortally wounded in the chest and died as his army pursued the French toward Quebec. Montcalm was struck in the stomach and thigh. When he was told he had only a few hours to live, he said: "So much the better, as I shall not live long enough to see the surrender of Quebec." He died the next day.

Montcalm was gallant in death

as he had been through a life of 47 years. As a youth he had written his life's aims to his father. Young Montcalm began: "1. To be an honorable man of good morals, brave and a Christian." He also expressed a desire for learning and "intellectual accuracy," to honor his parents, and "fence and ride as well as my small abilities will permit."<sup>2</sup>

That seemed to be Montcalm's lifelong code. As a French soldier in his teens, he used the long leisure hours to learn German and Greek. At 40, he wrote of his children (the Montcalms were to have ten): "May the world preserve them all and make them prosper for this world and the next."<sup>3</sup>

Before meeting Wolfe, Montcalm scored brilliant victories in the New World, at Fort Oswego and Fort William Henry. At Ticonderoga, with 3,800 men he repulsed a British force of 15,000.

After Montcalm fell on the Plains of Abraham, one of his officers wrote: "I can never console myself for the loss of my general. . . . He was a good general, a zealous citizen, a reliable friend, and a father of us all."<sup>4</sup>

Montcalm lost Quebec, but he won the esteem of its citizens through many generations. He won because he seemed to stay true to his boyhood desire of living nobly and fighting gallantly. That is what I hope to remember from a visit to quaint Quebec.

—Wendell J. Ashton.

(For Course 6, lesson of December 13, "Joseph Smith, the Great Latter-day Prophet"; for Course 8, lesson of December 6, "Jeroboam, the Deceitful"; for Course 24, lesson of December 27, "The Personal Commitment"; and of general interest.)  
<sup>1</sup>Montcalm de Saint-Veran, de (Marquis Louis Joseph).

<sup>2</sup>Sigmund Samuel, *The Seven Years War in Canada*; The Ryerson Press, Toronto Canada, 1934; page 110.

<sup>3</sup>A. Doughty and G. W. Parmelee, *The Siege of Quebec and the Battle of the Plains of Abraham*, Volume 1, Dussault & Proulx, Quebec, Canada, 1901; page 1932.  
<sup>4</sup>*The Siege of Quebec and the Battle of the Plains of Abraham*, pages 133, 134.  
<sup>5</sup>*The Siege of Quebec and the Battle of the Plains of Abraham*, Volume 3, page 169.  
Library File Reference: Character.